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*The* **REVIEW** *A.M.E. CHURCH*  
*PUBLISHED QUARTERLY*

REV. J. S. BROOKENS, A.M., D.D., Editor-Manager

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**EDITORIALS: THE SIXTH REVIEW—JUST WHO OWNS OUR BOOK CONCERN?—THE D. A. R. BECOME THE DAUGHTERS OF AMERICAN RACE PREJUDICE—POOR INDONESIA!**

**BISHOP W. A. FOUNTAIN, MAN OF DESTINY**

**BISHOP R. R. WRIGHT, JR., SOCIAL PROPHET**

**HOMILETICS**

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**Read "The Review" and know world thinking. Our Mailing List has grown to 3200! READ THE REVIEW!**



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YOUR HUMBLE SERVANT begins the second year of this quadrennium as Editor of the oldest Negro Journal in the world fully conscious of many faults during the past four issues.

The A.M.E. Review was born in 1883, almost before the echoing sounds of slavery's cannons had ceased. The Reverend B. T. Tanner, an erudite journalist who later became an outstanding Bishop of our Church has the distinguished honor of having been its first editor.

Other great editors were Rev. L. J. Coppin, later a Bishop; Dr. H. T. Kealing; the Rev. R. C. Ransom, now a Bishop in active service; Rev. J. G. Robinson, editor emeritus; Dr. Howard Gregg, Ph.D., and Dr. Montrose W. Thornton.

Again we dedicated our capacities to this job; a live constructive, critical and synthetic presentation of the current, courageous, spiritual, moral and social ideologies that permeate our ecclesiastical body; that interrelate themselves to the Negro and other minority groups; that concern our welfare nationally and internationally.

The Christian religion touches every phase of human existences; the Bible relates itself to the social, moral, political, and economic welfare of all peoples. The A.M.E. Review will strive to be a connecting link between God and man to aid in accomplishing what God desires man to become that this world may be God's world.

We shall strive to correct the glaring fault of a "late Review;" we have been as greatly upset as you have because the Review has always been "late;" we have asked the Bishops for relief. Pray for us.

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# A. M. E. Church Review

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Founded by Rev. B. T. Tanner, D. D., 1883

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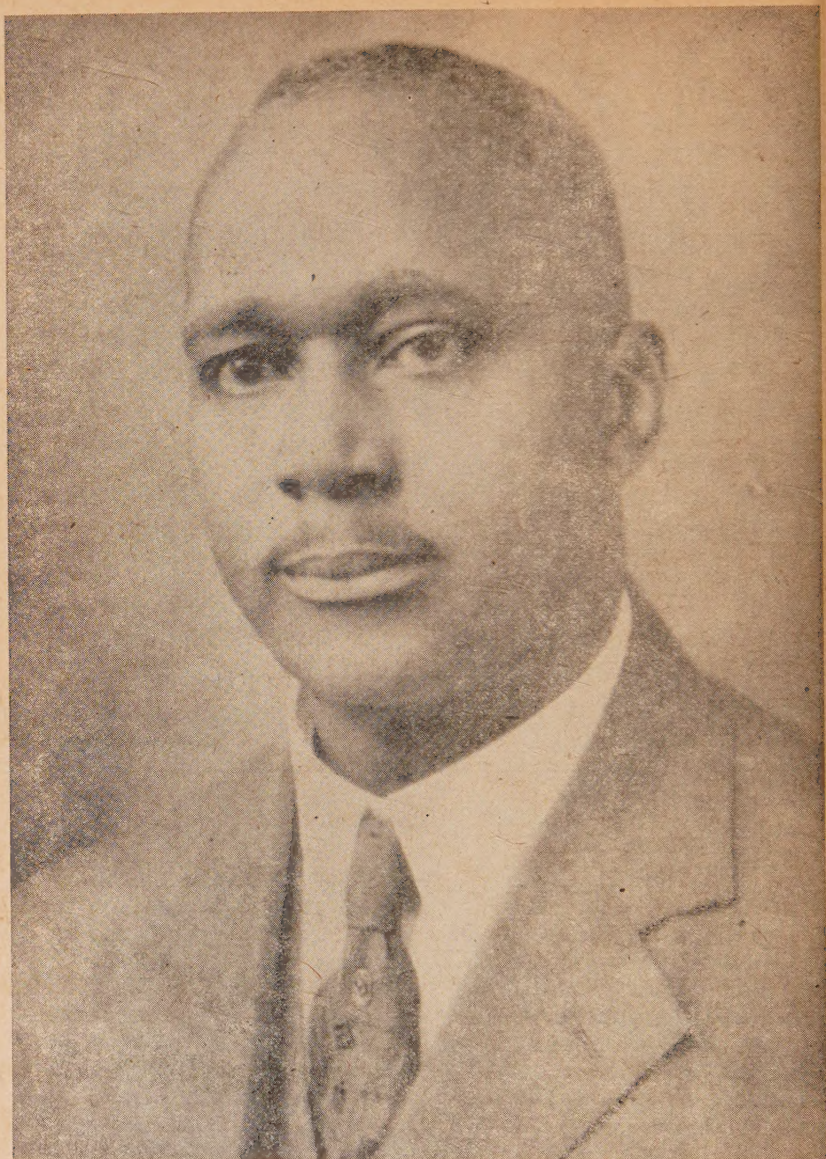
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BISHOP W. A. FOUNTAIN, LL.D., D.D.

Whose ministry extends over a period of fifty years.

He has served his church and humanity well during the fifty years, twenty-five of which have been spent in the Bishopric of the A.M.E. Church.

Georgia and the entire Church signally recognized the abundant services of this eminent prelate with an epochal reception in Savannah, Georgia, during December, 1945.

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### MRS. JULIA A. FOUNTAIN

good wife, an excellent mother, a faithful daughter of the Church, great missionary; and a cultured woman whose ideals are never wavered nor besmirched by petty misdeeds.

It is she, whom God gave to that stalwart armor-bearer of the faith, as a companion who has ever been true and devoted. Her undant graces were enthusiastically portrayed at the reception given to the Senior Bishop and his distinguished wife by the Georgia regulars.

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# Editorial

## THE SIXTH REVIEW

By The Editor

The Editor is proud to say to the three thousand appreciative subscribers of the A.M.E. Review that we are not Late; but, rather we are running on Time in presenting to the Church and to the Nation our Sixth edition of the "Cream Jug."

Let us see: we took charge in May, 1944, through your hearty good will and your avalanche of votes; and we have, by the help of God, and the fine cooperation of thoughtful contributors published the August, December, April, July, October and January copies; a total of six numbers; there are two copies due to close out the first two years; and they are the April and July Reviews.

Complaints? Certainly, we have had many of them; and who hasn't? The Book declares: "Beware when all men speak well of you." All of our church's servants are complained of from the Bishops down to the least member.

Some subscribers forget that we are to send just four Reviews during twelve months, and just sixteen during four years; we have mailed out six; we have ten remaining issues to deliver; and brethren, your servant Brookens will not fail the Church, nor our nine hundred supporters, who with their votes in Philadelphia expressed confidence in our ability.

Here are some of the expressions anent the present review: Bishop R. R. Wright: "Dr. Brookens is giving us the best Review: since the days of Bishop Ransom's editorship."

Bishop Baber: "Dr. Brookens doesn't wear his degrees on his back; and he is doing a mighty fine job as Editor of the Review; I read every page of it."

Bishop Fountain: "Dr. Brookens is an able journalist and one of the Church's best writers."

Bishop Greene: "Dr. Brookens is thoroughly qualified for the Editorship of the Review; he has no peer in presenting the literature of the Church with dignity; and he intelligently upholds the Church leaders most creditably."

Bishop Reid: "Dr. Brookens is giving us a fine Review; and all of us should support."



Bishop Sims: "Dr. Brookens only needs half a chance, for he is a go-getter with very fine ability."

Bishop Gregg: "Dr. Brookens is doing good work as our Editor of the Cream Jug."

Bishop Tookes: "Dr. Brookens deserves our fullest support; he is our best writer."

Bishop Davis: "Dr. Brookens has my support because he has courage as well as thought; and he is authentic."

Bishop Clayborn: "Dr. Brookens improves the Review with each issue; he can have all the support I can give him."

Bishop Allen: "Dr. Brookens, you have the wonderful gift to write; your pen, as the Editor of our Review, is a great asset to our Church."

Bishop Williams: "Son, you are doing a good job and I am well pleased."

Bishop Ransom: "The Editor of the Review has vastly improved the 'Cream Jug.' It shall be my pleasure to contribute to its pages."

Bishop Young: "Brookens, you go ahead; your work is all right; I'll give you all I've got."

Bishop Curry: "My friend, Dr. Brookens, is doing a good job editing the Review."

We are, of course, grateful to the Fathers of the Church and we have received many fine compliments from our host of friends throughout the Church; they are too numerous to try and mention them.

No group understands our difficulties in having the Review printed more than our Bishops to whom we appealed last February during the Indianapolis Bishops' Council for relief; the Bishops know more about the problems of the Church than any of our Church officers.

It is no mystery to our Bishops why the Review arrives late! They know the shortcomings of our Publication departments as well as their favorable factors.

I could have the Review printed more punctually by employing publishers "outside the church;" but our Church Law expressly requires us to have the printing done "within the Church;" and yet, with all our publishing difficulties we are not one Review Late!

In order to facilitate a more "Punctual Delivery" of the "Cream Jug" we have asked and obtained the permission of the Bishops Council to have the Review printed elsewhere than by the Book Concern in Philadelphia; and we have selected Dr. Selby of the



A.M.E. Sunday School Union for the task. Dr. Selby assures us the Review will come on time.

When we were given the honorable commission to edit the Review the subscription list was fifteen hundred; thank God, and thanks to our Bishops, Ministers and lay Members, Today our Subscription List is Three Thousand!

Pray for us; let us work together for a Greater and Grander African Methodism!

## "JUST WHO OWNS OUR BOOK CONCERN?"

By The Editor

Sometime ago Editor David Norris, able expositor of Church Journalism, wrote a timely editorial on our various departments and their several charters, calling attention to a glaring neglect by our church leaders who are unable to say explicitly whether the charters of the Financial Board, the Church Extension Board, the Missionary Board, the Board of Education, the Sunday School Union, and the Publication Board were in accordance with the expressly stated requirements of our Book of Discipline.

The Editor of the Review is overwhelmingly disappointed because we had anticipated a hearty response through the Church papers anent this vital question; Dr. Norris had distinguished himself as a forthright high Churchman by so intelligently warning the Church to beware of "Confidential slothfulness;" to believe that just because a church servant is honored with a position of trust and honor by African Methodism "that" is sufficient to suffice for "all legal protection," common sense and our obligations to one million loyal members' demand.

Have we forgotten the mess and muddle, the shame and humiliation, the great financial losses, and the six years' court litigation suffered by African Methodism because of the negligence of the Church fathers who swallowed, hook, line, and sinker, the abortive Sunday School Union Charter at the organization of this department; had the church fathers scrutinized more carefully the old Sunday School Union Charter by employing proper legal authorities to do so, we would not have to spend over \$20,000.00 to regain our rightful equity and rightful possession a man who mistakenly assumed that he was "too big" to recognize the dignity of our Church, with its leadership, who "rabble-roused" the church for twenty years, who decried the financial extravagances of our church leaders; and yet, who, at the same time, was growing "enormously wealthy" out of church; for did not our neglectful Church allow this same rich "rabble-rouser" to acquire one of our finest buildings, facing Eighth Avenue, Nashville, Tennessee, as a payment for "Back Salary?"



Suppose the Editor and the other seven thousand preachers were allowed to "acquire" our church property for "Back Salary," what would the A.M.E. Church own today? We wouldn't own a parsonage on Earth!

And yet, this "honesty rabble-rouser" is worth at least \$100,000.00 today that was accumulated out of the meager salary of two thousand dollars to three thousand dollars a year; and he had to be paid, whereas poor, struggling pastors during those lean years were receiving as low as fifteen dollars per month, the Editor of the Review being one of them; and yet, no one has given us an office building, nor a parsonage to pay us back salary; how was this possible?

It was possible because of the loop holes in our charters; because of our utter negligence and criminal slothfulness; because of our consuming gullibility that swallows everything a hypocritical rabble-rouser hands us without proper examination. We, as a church, will turn our attention away from what the rabble-rouser is doing himself to fasten our attentions upon what he is pointing out; and all rabble-rousers are good psychologists.

The original charters were alright to serve their days; the church's equities were safe in the hands of the originators of our departments, but those days have passed and gone, the evening shades doth appear; no longer can the African Methodist Episcopal Church leave to "mere trust" in any man's honesty tens of thousands in dollars that are involved in our departments and charters; in those former days there were no thousands, but our departments have developed financially as the Church has grown; and thus, we have grown out of the old outmoded trustful business methods.

Now we come to our Book Concern: Who is the Owner? Various rumors have circulated throughout the Church that the Deeds are in a Bishop's Name; that the Book Concern property was reclaimed but not returned to the African Methodist Episcopal Church by Deed!

Do we have a Publication Board? We Do. Is it the obligation of the Publication Board to see to it, and to know, that the Deed of the Book Concern Building is in the name of the African Methodist Episcopal Church? It is!

What great labor is involved in the securing of a Title and Abstract Company to make an abstract of title for the African Methodist Episcopal Church for all our Church properties? In the name of God, who is afraid of who? Who is afraid of offending who?

Individual pale into insignificance as we determine the right premises of our church; as we exercise our God given rights to freely ask timely questions about our own business.

The African Methodist Episcopal Church isn't an opportunity for any man or set of men to get rich out of, to rob and steal under the cloak of rabble-rousing and hypocritical righteousness; all Bishops, General Officers and Pastors are stewards of God; we have promised to take care of the Church and not rob it; we



have no more right to involve our Church's resources in shady financial deals that enrich our pockets than class leaders, stewards and trustees have.

It is the paramount duty of the forthcoming Bishops' Council to authorize the making of an abstract of title of the Book Concern property at 716 South Nineteenth Street, Philadelphia, Pennsylvania, and determine forthwith who owns this property. Tell the people the truth about the ownership; tell the people the truth about the \$40,000.00 Back Taxes owed on this valuable property in a city where property sells for a thousand dollars a square foot; tell the people the truth about the sordid conditions in the management of this valuable asset; tell the people the truth about any secret understandings with anybody that conceal the true status of our financial interests for the Church does not exist to enrich any man but to teach men the joy and pleasure of service and sacrifice; for the Church is not a get rich organization but the spiritual empire of Almighty God; and His servants fear Him and not man.

The Editor of the Review will be criticized for his temerity in raising this pertinent question. In reply I wish to point out that I am "speaking out" for my equity; an equity accumulated through twenty-five years as a Pastor and a Presiding Elder in raising thousands of dollars to aid in running our church; and I am speaking of the other thousands of rank and file trenchmen who have manned our thousands of pulpits, and who in thousands of instances made heartbreaking sacrifices to make Conference reports.

My sainted father, Dr. P. H. M. Brookens, who served the church in Georgia for thirty-seven years, and during which time I was born in an African Methodist parsonage in Georgia, labored too, with others whose faithful sons today serve the Church most successfully; I am also speaking for his and their just right; the right of knowing the Truth!

All over the Church the question is being asked, "Just Who Owns the Book Concern?" The time for the answer has arrived.

—oOo—

## THE D. A. R. BECOME THE DAUGHTERS OF AMERICAN RACE PREJUDICE

The Daughters of the American Revolution have recently greatly besmirched the name and ideals of their organization by becoming the Daughters of American Race Prejudice when they openly espoused the National indecency of American racial inhibition.

The Causus Belli was the senseless denial of Convention Hall in Washington, Capital and hot bed of American Race Prejudice, by a group sponsoring a presentation of Miss Hazel Scott, wife of Mr. Adam Clayton Powell, New York City Congressman.

Previously this same group had denied the use of their Hall

to Marion Anderson, another stellar artist, whose only sin, although a world famous artist, is that she happened to have been born brown instead of white.

It seems that this small souled organization with a "Big Name" is more concerned with the preservation of American Race prejudice than the Ideals which made the American Revolution possible and successful.

For just who were these American revolutionists whom these so-called Daughters honor with their D.A.R. program of racial exclusions? They were ex-jail birds who were released from English prisons that they might have new opportunities in the new Colonial World; in England many "good people" were jailed for not being able to pay their honest debts; in England during the seventeenth and eighteenth centuries the poverty stricken, the jobless, the jail birds, and those religiously persecuted found a haven of refuge in this land of waste howling wildernesses, Indians, death, hard work, possibilities and liberty!

Very few of the teeming thousands who migrated to the "new land" to form the basis of present American civilization came over on the famous Mayflower; thousands came from the doorsteps of the feudal vassalage. The Episcopal Church leave to have abominable revolutions they note the thousands in dollars that was by a badly conceited group of small charters; in those former days was to convince themselves of their departments have developed financial ability, their outstanding virtues and thus, we have grown out of the old two world famous musical methods.

Now we come to our Book Concern: Who's ag have always been those rumors have circulated throughout the Church. Benedict Arnolds are in a Bishop's Name; that the Book Concern preWar of Revolution claimed but not returned to the African Methodist Episcopal Church by Deed!

Do we have a Publication Board? We Do. Is it the or, Tolerance the Publication Board to see to it, and to know, that the not include the Book Concern Building is in the name of the African so-called Episcopal Church? It is!

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able to implant racial tolerance, the dignity of human respect, the dignity of democratic culture, the common understanding that racial colors and groups have nothing to do with Brains and Character in this group of women.

And who gave this Hitler minded group of white women the sole rights to the Daughtership of the American Revolution?

Mrs. Townes, of Athens, Georgia has no priority over one million Negro women to the Daughtership of the American Revolution, for in their veins, too, flow the blood of those who died to give dignity and respect to the Flag with Thirteen Stars, the mother of our present Flag of Forty-eight Stars!

Rather, these so-called D.A.R.'s act as if they are the Daughters of Race hate, lynch-billies, and racial segregation protagonists of American disunity. For what are of them can bespeak the superiority in culture, refinement, and artistic simplicity possessed by Mesdames Anderson and Scott?

Thanks for the robustness of American womanhood as evidenced by Mesdames Eleanor Roosevelt and Clare Luce Booth who resigned from such a democratically vapid group!

Thanks be to red blooded Americanism that from all sections rightly berated such an ignominious attitude by these eighteenth century prototypes whose racial philosophy is in accord with that of Chief Justice Taney who said in effect that the Negro had no rights a white man had to respect.

Public opinion in America today recognizes Mrs. Townes, and her associates as the Daughters of American Race Prejudice!

## POOR INDONESIA

Java and the associate islands composing the Dutch East Indies are contiguous to the Indian Ocean, the Java Sea, the Banda Sea, the Timor Sea, and the south China Sea, their resources are coffee, timber, tea, cacao, sugar, spices, tobacco, rubber, copra, tin, and petroleum.

The Indonesians are a brown racial group, neither white nor black. They are racially aligned to the darker races of the far East, whose numbers constitute nearly half the world's present population; there are 450,000,000 Chinese, 400,000,000 Indians, 40,000,000 Manchurians, 25,000,000 Koreans, 20,000,000 Burmese 5,000,000 Malaysians, 40,000,000 Indo-Chinese, and 75,000,000 Indonesians in this group of hundreds of millions whose habitations reach from China, across southern Asia, embracing India, and stretches across the China sea to the shores of the Indian ocean almost to Australia.

Here we find some of the richest agricultural lands of the world, and nearly all the world's quinine supply; and Java, the principal island of the Indonesian group is the most densely populated country on earth, having over seven hundred people to the square mile.

These 75,000,000 brown skinned people are being brutally subdued today by British bloody imperialism speaking in terms of poison gas, bombing squadrons, machine guns, and rapid cannon firers; and why?

Holland, the Dutch homeland, and imperialistic exploiters of these helpless people for three hundred years had no effective military power since the Germans had held them in vassalage for several years, deliberately raping their commercial resources.

The three white imperialistic powers England, the United States and Holland have formed a cooperation to again set up "white supremacy" in the Far East; China will submit to white imperialism so as to gain freedom from Japan, her deadly enemy; India is in deadly distress, the century old commercial victim of John Bull's industrial tycoones whose bloody dollars are protected by the British Tommies and their tommy guns; our Nation, whose brown and white boys' bodies are molding in the clay and resting beneath the briny deeps of all foreign lands as their futile sacrificial gesture for world democracy, is a ready partner of England and Holland as our State Department that is headed by a southern political and feudal baron, Mr. Byrnes of South Carolina rushes bombs, and all other modern death dealing war implements to the aid of the bloody imperialistic oppressors' armies that now shoot up entire Indonesian cities, ruthlessly murdering helpless mothers, babes, and children whose intrepid husbands and fathers dare to demand Democracy for their kith and kin. Is the war for Democracy won? A thousand times No! It is in a continuation today by oppressed groups, millions of dark and white commercial, and political slaves whose backs have been bent under exploiters' injustices for centuries.

What difference has the change in England's ruling political parties made as to British bloody imperialism? None whatever; Number 10 Downing Street, London, England where Clement Atlee, Socialist, has displaced Winston Churchill, Tory, is still doing business for England all over the world sucking the life blood of hundreds of millions whose rich resources continue to replenish the Englishmen's bank accounts that Englishmen may enjoy poker games, fine wines and liquors, the association of the world's womanhood, racing, athletic games, all commercial opportunities.

And what do these benighted 75,000,000 Indonesians, and other hundreds of millions who are being ruthlessly subjugated get out of modern imperialism? They get Hell! And if they object they get Death!

What is the difference between the imperialism of Nazism, Facism, and Communism and the imperialism of American Democracy in its Poll Tax states of South Carolina, Tennessee, Texas, Arkansas, Louisiana, Florida, and Mississippi, where brown Americans are robbed politically and educationally, where brown Americans are brutally segregated and lynched at will; the bloody imperialism of England, whose history for a thousand years has been written with the blood, the sweat and tears of subjugated people;



and the rapacious imperialism of Holland who is using British armies and America's military supplies to slay, plunder, rape and subdue a nation that is 735,268 square miles in area, and with a population of approximately 75,000,000; whereas Holland is only 3,315 square miles in area and has a population of only 9,000,000! Dutch gun boats followed Dutch missionaries with their Bibles onto this rich Nation three hundred years ago for commercial exploitation; the Indonesians made the terrible blunder of believing the high pressure Allied war strategy salesmanship that euphemistically coined the phrase "the allies and democracy; the axis and exploitation," for which their families are being bloodily blasted into welters of human blood today by just as inhuman set of conscienceless exploiterers as Germany, Japan and Italy proud to be! Poor Indonesia!

## BISHOP W. A. FOUNTAN, LL.D., MAN OF DESTINY

By J. S. Brookens

Out of the light that dazzles  
me,  
Bright as the sun from pole  
to pole,  
I thank the God I know to be  
For Christ the Conqueror of  
my soul.  
Since His the sway of circum-  
stance,  
I would not wince nor cry  
aloud.  
Under that rule which men call  
chance  
My head with joy is humbly  
bowed.  
Beyond this peace of sin and  
tears  
That life with him! And His  
the aid,  
Despite the menace of the years,  
Keeps, and shall keep me, un-  
afraid.  
I have no fear, though strait  
the gate,  
He cleared from punishment  
the scroll,  
Christ is the Master of my fate,  
Christ is the Captain of my  
soul."

Dorothea Day.

This remarkable tribute by poetess Dorothea Day to "My Captain" in answer to poet Henley's "Invictus" which recognizes no power beyond the "Self," which epitomizes the self as invincible and unconquerable: this self has no Captain, no Christ, no Hope "this place of sin and tears" . . . Evidently the author of the "Invictus" ideology who sees no light! whose entire horizon of perception is gloom from pole to pole! Who characterizes all life's circumstances as chance, is purely atheistic! This philosophy, permit me to say, is a false philosophy; it is entirely untenable to the Doctrines of African Methodism, whose chief corner stone is the Christ, the man of Galilee, the God who does not rule by chance, but whose laws are inexorable in their fulfillment!

The beauty of human existence is that man is not without hope in the midst of ten thousand opportunities to die to one opportunity to live; we have a

Divine Will, who is a Personal Being: He assures deliverance, protection, sustenance, reclamation, punishment, mercy, guidance, and justice; to his servants accrue blessings the world cannot understand; these blessings come through perseverance, hard work, indomitable will power, and sheer determination deposited upon Faith in God.

Men of Destiny! The world has had them throughout the ages: Abel was one: Noah was another; Moses rose to the occasion in his day, and Joshua proved to be a worthy lieutenant to "My Captain," Martin Luther wrote a thesis that has stampel him among the men of Destiny; closely associated in the same realm were Melancthon, John Huss, Savanarola, Calvin, the Wesleys, Gen. U. S. Grant, Theodore Roosevelt, Abraham Lincoln, Marconi, George Washington, Thomas Jefferson, Booker T. Washington, Shakespeare, Mrs. Bethune, Reverdy Cassius Ransom, People of Destiny! Flaming human personalities whose souls touch humanity throughout while they live, that live on after death!

Pioneers in thought molded into action! Individuals who are able to turn the currents of humanity into new stream beds; whose visions are not far fetched dreams but progmatic actualities; persons who can look life in the face, gasp, its secrets, rightly comprehend the outcome of concomitant circumstances; they are souls of deathless courage, unmovable Faith, indestructible patience, and uncanny wisdom; such a personality is the

Senior Bishop of African Methodistism, the Rt. Reverend William Alfred Fountain.

Born in the halls of Racial proscriptions, nurtured by God and amid Poverty's Empire, blessed with God-fearing and God-serving parents, a scion of Prophet of God, with the necessity of having to work from youth to aid his parents, support 12 children as their eldest child with meager school advantage in rural Georgia, as he plowed an oxen from day to day; poor, yes poor in material advantage but rich, yes rich in spiritual values!

Rich in birth to have God-fearing parents; rich in home training, having been taught from youth the ways of righteousness; rich in ideals for he was carefully nurtured by the hand of a mother who told her children that Character and Brains from No Condition Rise; that the Fountain Children could be somebody if the Fountain Children desired to do so; and he was rich in common sense because he believed in his mother's teachings!

His mother taught him to marry, because marriage is honorable; but to marry somebody. He did so, marrying two good women; the first leaving a scar at death; the second raising the son, teaching him the same precepts—his grandmother had taught his father; today he has no superior as a modern college executive, we refer to President W. A. Fountain, A.M., D.D., Morris Brown College, class of Southern Association College.

The faithful wife, who has been the sweet fragrance in the



life of the man of Destiny the Right Reverent W. A. Fountain. Mrs. Julia Fountain, true wife, excellent mother, faithful daughter of African Methodism, outstanding Missionary executive whose creed is honesty and service, she successfully mothered several fine daughters who are able women today.

This man of Destiny has risen from the Pendergrass Mission, Athens District; his Presiding Elder was Bishop J. S. Flipper to the college Presidency; to the Bishopric, and to the Senior Bishopric, during the fifty years of arduous labors that began amid the red hills of Georgia in the town community of Elberton; from plowing an oxen he has risen to the great responsibilities of plowing out new spheres of Thinking, Living, and Christian Activities; truly, he is a man of Destiny!

Few Prophets labor fifty fruitful years; few prophets attain eminence at home; few prophets map out new highways for religious programs; few prophets are elected to our Bishopric, only sixty-four in one hundred fifty-eight years; few Bishops survive twenty-five years wear and tear in African Methodism, there were five elected in 1920, Bishops W. D. Johnson, Sr.; W. Sampson Brooks; A. J. Carey; W. T. Vernon; and W. A. Fountain; and all have gone to see the King but the Bishop of Georgia.

Few Bishops have done for Methodism what the man of Destiny has accomplished in

Georgia for Georgia A.M.E.'s have grown from 60,000 to 104,000 during the seventeen years he has served them; and no Bishop ever presided in Georgia more than sixteen years!

Georgia A.M.E.'s paid over \$10,000.00 at ten cents per member for Pensions in their Fall Conferences. Georgia A.M.E.'s raised over \$11,000 their entire Missionary Budget for the Woman's Missionary Society whose President is Mrs. Ann Heath, whose Treasurer is Mrs. Helen Armstrong Williams, whose Secretary is Mrs. Christine Smith,\* and whose Board President is that prince among Bishops, the Right Reverend Sherman Lawrence Greene, Sr.

Georgia A.M.E.'s raised approximately \$60,000.00 dollar money in the Fall Conferences; and they reported over five thousand New Members!

Georgia A.M.E.'s, through the wise leadership of a man of sense the New Negro Educational Program that was to engulf Atlanta Negro Colleges anticipating the Munificence of the Rockefeller Foundation and the General Board of Education, moved to contiguous quarters in University Center.

They acquired the original Atlanta University property through the wisdom of their Leader of Destiny, Bishop W. A. Fountain, who had most efficient collaboration from a most able President, Dr. W. A. Fountain, Jr., and today Morris Brown, my Alma Mater boasts an Endowment larger than of all

A. M. E. Colleges combined, \$230,000.00! Today Morris Brown owns, by unencumbered Deeds, Educational Buildings and Property valued at \$590,000.00!

Yesterday, only seventeen years ago at the beginning of Bishop Fountain's Administration Morris Brown was in debt, \$210,000.00! Today, Morris Brown, Thank God, Is Debt Free!

At Savannah, in December, the Georgia Regulars, and the A.M.E. Church signally honored the Man of Destiny, and Mrs. Julia Fountain.

Dr. C. P. Hobbs, my father in the Gospel, D. W. Stephens, M. T. Robinson, W. O. P. Sherman and J. L. Butler, the Five Horsemen among all A.M.E. Presiding Elders, were most pleasing overseers; Drs. W. D. Davis and H. W. Murph, as co-pastoral Hosts, with Dr. C. K. Knight, F. A. V. Vaghy, Lampkin, and others left no stone unturned in arranging a program of festivities to entertain all Georgia and outstanding guests from all sections of the church.

Bishops J. A. Gregg, D. H. Sims, R. R. Wright, Jr., G. E. Curry and A. J. Allen represented the Bench of Bishops.

General Officers S. S. Morris, L. L. Berry, E. A. Adams, G. T. Sims, E. C. Hatcher, David Norris, and "Fix It" Brookens represented the General Officers. Dr. E. C. Hatcher is quietly gathering Episcopal strength for 1948.

Dr. H. Thomas Primm, one of our most talented pulpiteers, a

social prophet of the first rank brought emblems of eloquence and good cheer from the man with a big heart, Bishop S. L. Greene.

Dr. C. A. Gibbs, Florida's Standard Bearer for the Episcopacy in 1948, cause, accompanied by a large Florida delegation, to stand in Bishop H. Y. Tookes' shoes; that leader of Florida, who is a concomitant Man of Destiny comparable to Bishop W. A. Fountain, the Man of Destiny, of Georgia.

Oh, how the Georgians electrified the Reception guests with burning eloquence.' Drs. H. W. Murph, W. S. Stevens, J. W. Dennis, J. S. Bryan, Connectional President, Mrs. C. F. Bennett, Mrs. D. Alexander, Mr. Donald Thomas, Mrs. Edith C. Sherman, and Dr. F. W. Bagby.

General Officers Berry, Episcopal Candidate, E. A. Adams, Episcopal Candidate, David Norris, and G. T. Sims, Episcopal Candidates spoke in glowing terms of the Man of Destiny!

Preaching took high ground; the Bishops carried the "homiletical ball," their spiritual dissertations revolved around the Son of Man, the Holy Spirit, and the Father! Brethren, they left wet eyes, inspired hearts, and faith justified; and who were the preachers?

They were Bishops R. R. Wright, Jr., and D. H. Sims. The program was concluded with "some banquet" under the supervision of Dr. W. C. Davis, J. L. Butler, and T. J. Davis, who is potent Episcopal Bishop-



ric timber. And just a few of the Georgia regulars who met in the two St. Phillips, pastored by two outstanding leaders, Drs. H. W. Murph and W. C. Davis. It was there that my father, Dr. P. H. M. Brookens began his Ministry and my mother was converted over seventy years ago! Old St. Phillips, the mother of Georgia!

Drs. D. T. Babcock, able Episcopal Aspirant,, able financial planner who liquidated the entire indebtedness of Big Bethel, Atlanta, of over \$70,000. H. I. Bearden, J. H. Hall, D. S. Saunders, H. V. Green, W. D. Johnson, author, Historian, Secretary of Program Committee, influential candidate for the Book Concern; Frank Moore, Chairman of Committee; H. W. Boyd Lawrence, Co-Chairman, Leader of Georgia Delegation; H. C. Carswell, State Promoter; W. R. Wilkes, Chairman Program Committee, Candidate for Bishopric; J. W. Maxwell, E. Reese, Chairman, Financial Committee, A. A. Duncan; D. Thornton; J. N. Miller; G. H. Dunn; W. C. Driggers, R. E. Romans, D. W. Stephens, J. F. Moses, R. L. Smith, H. J. Peoples, M. C. Davis; J. L. Butler, great preacher, well known Episcopal Candidate; S. H. Rome, H. E. Davis, C. H. Harrold, A. J. Harris, J. B. Shields, G. B. Hannon, who lifts our souls in songs; J. S. Downs, W. A. Green, D. W. Mormon, H. W. Grant, W. M. Smith, D. W. Wiggs, U. S. Johnson, A. A. Hightower, J. Frank Rogers, F. B. Wright, R. R. Stokes, H. M. Parker, W. H. Morris, A. H. Armster, E. D. Curry, W. H.

Hall, R. H. Parter, G. C. McPherson, J. G. Percell, W. L. Brown, J. C. Neeley, A. L. Brewster, Dr. R. W. Williams and numerous others.

Many visitors came; among them were Dr. Wallace Wright, who brought felicitations from the Sage of Tawawa, Bishop R. C. Ransom, and Dr. Wright is a strong Episcopal Candidate in 1948.

Dr. O. Sherman, Arkansas strong man, and Episcopal material of the highest type, headed a fine group composed of Dr. W. M. Eason, able Presiding Elder, H. Andrews, Treasurer of Shorter College, competent Presiding Elder; and Dr. J. R. Lowery, sweet preacher, top ranking pastor, rising star, and Dr. Marshall Sheppard, Recorder of Deeds, also tended hearty congratulations to our Senior Bishop.

Georgia, Oh! Georgia, we, the Church salute you and your man of Destiny the Right Reverend W. A. Fountain.

To the Church, to the world he exclaims; I'll go any where my Church may send me.

His steps are firm; his voice seasoned and fulsome, his eye is clear and undimmed, his faith sublime!

We close with tribute to his Faith by Dorothea Day, "I have no fear, though strait the gate, He cleared from punishment the scroll, Christ is the Master of my fate, Christ is the Captain of my Soul."

"FIX IT"

# HOMILETICS

Dr. John J. Morant, Dean of Theology, Campbell College, Jackson, Mississippi, has graciously consented to conduct the "Art of Preaching" Department of the A. M. E. Review. He is a doughty veteran of renowned ministerial stamina; a great pulpiteer in his own right; he, like Isaiah and Elijah of old, now conducts the School for the Prophets in the great Eighth Episcopal District under that most exemplary Episcopate, Bishop S. L. Greene, Sr.

We are offering for homiletical advisement a series of top notch homilies by world famous preachers. Let us study the styles of other great preachers that we may improve our own.

This sermonic material is condensed; it is not plagiaristic.

The Editor

Text: Matt. XI:29.

**Take my Yoke upon you and Learn of me.**

Theme: "Christian Discipleship."

Jesus Christ would have failed his undertaking, had he not made for himself "faithful" followers. Therefore at the very "beginning of his ministry," he called four humble fishermen—Peter, James, Andrew and John, as disciples or followers. Matt. IV:18-20. A disciple is one who learns from his "leader" both precept and example: therefore Jesus taught his disciples at the beginning as He still teaches now—by words and a life of living; also by works . . .

Jesus Christ, was the greatest

of the great leaders, and all leaders must make great followers who will "perpetuate" his cause.

A moral story, is told that when ascended to heaven the angels, beholding the wounds in his head and feet, they asked the "cause," He answered, "I was crucified on earth, upon a rugged cross." "What did you accomplish?" "I established my church," said Jesus.

Well, said the angels, will it stand? It cannot fail, said Jesus, for it was builded upon me, my Prophets, and my Apostles.

Hence the importance of "discipleship," both at the beginning of the Christian ministry and now. Alexander The Great, Caesar, and Napoleon The Great failed in their undertaking; because they had no faithful followers on the one hand: while on the other hand, their "cause" was "wicked and selfish." But the "cause of Jesus Christ, was righteous and unselfish," and his **discipleship**, of his preachments was "faithful even unto death." And the "Great Commission" gave ye into all the world, and make "disciples of all men" tells the "import."

## The Requirements

When a "Government" goes to war with another Government, that Government trains well its men for war.

When God, thru his Christ attacked sin and Satan, it was essential that a strong band, or soldiers—which are his band of Disciples.



Jesus Christ gave his immediate disciples a three years' course of personal training and today it is necessary that all Christians be trained into the discipleship of Jesus Christ, so as to be effective in the fight for right and righteousness..

#### First—WILL

Jesus asked the Impotent man at the pool of Bethesda, "Wilt thou be made whole? His continuous coming to that pool was a demonstration per se—that he had the will-power, and at the command of Jesus, he took up his bed and went through the crowded city, rejoicing. We must have not only will power, but we must possess dynamic power of will. That is to break through; leaping over walls and running the gauntlets of Satan.

#### Third—PERSONAL FAITH

There must be an evangelistic FAITH in a religious leadership, for that cause will go to naught—regardless to any given efforts.

Have Faith in God, said Jesus, to his disciples, when he cursed the Fig Tree for its barrenness." Matt. 21:12. Without Faith we can do nothing. For without it it is impossible to please God, for they who come to him must believe that He is, and a rewarder of them who come to him. Faith, is the proverbial key and with prayer it will unlock even the door of heaven.

#### Fourth—CHRISTIAN LOVE

Christ upbraided the disciples through St. Peter at the Lake of Gennesaret, when he asked Peter, Lovest thou me? St. John

21:1-16.

It is Love—the basic principle of Christianity Though I speak with the tongues of men and angels and have not love I am become a sounding brass and a tinkling cymbal. And though I have all knowledge and though I have all faith, so that I could remove mountains, and have not love, I am nothing, etc. I Cor. 13:1-12. While Faith preaches Love, yet the Christian Faith must be constructed upon love, or the whole fabric will fall.

#### Fourth—REGENERATION

Jesus Christ said to Nicodemus, before a man can see the kingdom of heaven, he must be born anew from above from the Greek "egenito" or "Genahw" begotten from above—a birth from, of, and by the spirit, St. John 3:1-4. The falling away—as is evident in the Christian Church—is from the lack of the new birth from above.

Before, we can be consecrated spirit to follow, Jesus, we must have the New Birth which means the beginning of a new beginning, and we are new creatures in Christ Jesus, called out from the world the flesh and the Devil.

#### Finally—THE BAPTISM OF THE HOLY SPIRIT

The apostles though commissioned, from the Holy Mount of God with full assurance, yet they were not wholly prepared to be the defenders of the Christian Faith—as true Disciples and Apostles of Jesus, therefore he reminded them to "tarry at Jerusalem till ye be endued with power from above—the infus-

ing of spiritual dynamite. And when the day of Pentecost had fully come and the disciples had all assembled in one place and with one accord, a sound came from heaven, as the rushing of a mighty wind and the sound filled the house where they were sitting, and they were filled with the Holy Ghost and they spoke with other tongues as the spirit gave them utterance, Acts 2:1-4. They lighted a fire under God which will never be extinguished. The fire of devotion, the fire of propagating the Christian cause, and let it come now upon us should be our prayer. This makes us associate with Jesus Christ. Full fellowship with Jesus, the Son of God.

And with this acquired we will walk with Him, we will talk with Him—and finally we shall be with Him forever and forevermore.

Therefore we must stand up, stand up for Jesus, ye soldiers of the cross, Lift high his holy banner, it must not suffer loss. From Victory unto victory his army must be led; Till all his foes be banished and Christ is lord indeed. Amen.

## NUMBER I

### "CUI BONO?" "WHAT'S THE USE OF CULTURE?"

"And the gold of that land is good." Genesis 2:12.

In the bulk window of a Philadelphia bookstore, somebody, some time ago, piled up twenty books, and on the top-most volume placed the skull of a human skeleton and at the bottom of the pile on a neatly

printed placard these two latin words, "Cui bono?" The books were the production of an author long dead, and the skull the author's skull. Once it had furnished residence for a mighty brain; now it grinned at the top of the author's life output, as if in appreciation of the post-mortem joke suggested by the Latin words at the bottom. Brusquely translated, "Cui bono" cynically asks the question, "What's the use?"

### "What's the Use of Culture?"

#### I. Self-Discovery and Culture.

The man of culture is a man of ideas. Failure nine times out of ten is ignorance. But culture is not alone a matter of ideas but also of ideals. The mark of growth is interrogation. When a man stops asking questions he stops growing. This is the age of the specialist, and everywhere training counts. The trained eye, the trained hand, the trained head will succeed in the long run.

#### II. Culture Has the Advantage of Self Respect.

The foundation of self respect goes back into the very origin of a person's being. Heredity has something to do with it, and environment has something to do with it, but neither has everything to do with it. Heredity is not fatality. The man who is not well born still has left open to him the whole field of opportunity.

Then self-respect has a great deal to do with the matter of belief. Every man ought to ask



himself, "What opinions do I hold concerning God, faith, and Christian experience?" For what a man believes has much to do with the quality of his character.

\*By John Shape in "Soul Trappin."

## II. The Third Advantage of Culture Is Self-control.

Self-control is concentered gentleness. Jesus Christ was the most perfect gentleman the world ever knew. He was a gentleman. Think of his standing with calmness and poise before those who persecuted him.

Self-control is character in a sovereign way. It does not mean stoicism and stagnation.

## V. The Obligation of Culture Is Self-Investment.

This is a universal obligation. No one is freed from the obligation of self investment. No man is too low nor too high to be excused from social responsibilities, and social responsibilities mean self-investment.

Then there is an altruistic obligation. The commercial spirit is not the dominating spirit in the world after all. If it were, half the preachers in America would resign their jobs.

"How beautiful it is to be alive! To wake each morn as if the Maker's grace Did us afresh from nothingness derive,

That we might sing, 'How happy is our Case!

How beautiful it is to be alive.'"

(Henry Septimus Sutton)

## NUMBER II

### THE FLAMING SWORD

"So he drove out the man, and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Genesis 3:24.

Taken literally, these words baffle our understanding; but as symbols of great historic facts they are overpowering in their conception.

#### I. Eden

Perhaps for the most of us the word Eden has a meaning similar to the Kingdom of God. We picture some time in the distant past when God was really in the hearts of people. Humanity was happy. We dream that again some day we may find the world in that condition. In the darkest hours mankind has dreamed of Eden. In some respects it seems farther away than ever before, but there has never been a time when so many people have been working, praying, and hoping for Eden as at the present time.

#### II. Eden Lost

We may question the historical accuracy of this Bible story. None can question its Divine significance.

We all have lost in our own lives our little garden. We lived in it for a while. We look back to it sometimes with longing. "Heaven lies about us in our infancy."

Simplicity has been lost out of life with the coming of the complex age. Machinery is driving out personality. Education has been advanced, but with it has

come pride, doubts, unbelief. The things which should make people grateful seem to make them unthankful. Vanity and pride keep producing wars. And yet there is Eden. It may be in distance, but the heart knows that it is there.

\* By John Edward Bushnell in "Best Sermons, 1924." Harcourt, Brace.

### III. The Flaming Sword

The sword is that which keeps men out of the Garden of Eden. One must have the secret of entrance. Men are not happy because they have violated certain fundamental laws of life. Right obeyed is the secret of wisdom. In physical life, in social life, in business life, we find this thing true. But the flaming sword not alone keeps us out of Eden. As well, it lights the way to entrance. It shows us how to get in.

### IV. The Sheathing Day

Let us make no mistake about it. Happiness is found only when the eternal truths are held in reverence and the everlasting laws obeyed. We may think that we can suspend that what one sows that shall he reap. But the sword is at the gate. The farmer must obey the laws that govern the land or accept an empty granary.

There is coming the day. There is the gate lightened by the flaming sword. It lies beyond the unrest, the loss of faith, the widespread despair, the prevalence of evil. To that day Christ pledged his life.

Yet there may be no sheathing day for Eden's sword. Rather by faith we see it now delivered into the wounded hand of one returning from great wars victorious. No longer does it tell of the exile from true life, but it beckons homeward where, through the gate, Christ marshals back his own.

### NUMBER III

#### "CONVICT NUMBER ONE"

"Where is thy brother?" Gen. 4:9.

This was God's second question. The first was, "Where art thou?" That is not selfish. A man must know the way to the light before he brings his brother there.

#### I. Cain Is a Brother To Ourselves.

It is hard to believe that, you say. You think of Cain the murderer. But look at Cain as a baby in the home and as a child. When he was born his mother held him fast and said, "I have gotten a man from the Lord." So she named him that, Cain. His mother never dreamed that he would become a murderer. Instead she thought that he was the Christ Child.

#### II. The trouble with Cain was that there was no vital connection Between his Religion and Morality.

The first view of wrongdoing we have with Cain is at the religious altar of sacrifice. That is one of the tragedies of religion. Cain was religious, every man is. But he lacked that vital spark which makes religion so vital in the experience of man.

Cain is not alone in this. A



woman who has been traveling in Italy tells me that she saw indulgences hanging up beside onions in the villages. It is said of Louis XI that he never sinned quite so gleefully as when he was praying or just after he prayed.

Believe me, there is but one way to get our offerings accepted before the Lord. That is to come in spirit of repentance, to come really desiring to get rid of our sins. There is no more utter mockery in the sight of God than bringing to God an offering of prayer—for instance, a prayer for pardon—when we expect to commit the same old sin the next day.

\*By Clovis G. Chappell in "The Village Tragedy and Other Sermons." Cokesbury Press.

### III. Cain's Real Sin Was Envy.

Murder was the consequence of his real sin, which was envy born in selfishness. Envy has always been a murderer. It comes upon the first page of human history. And it has been a murderer from then to now. It was envy that made Saul seek to kill David. It was envy that cast Daniel into a den of lions. It was envy that prompted Elizabeth to murder Mary, Queen of Scots. It was envy that drove the nails into the hands and feet of Christ.

### IV. Where Is Thy Brother?

God is asking that question of each person here. Where is your friend, your roommate, your business associate? Where is your own boy? Perhaps you will reply that you will go your way, and your brother can go

his. You will answer as Cain did, "Am I my brother's keeper?" The man who first asked the question of God was a murderer. Your evasion of the responsibility of your brother is just where Cain started on his murderous road.

### "THE CHOKED WELLS"

"And Isaac digged again the wells of water, which they had digged in the days of Abraham his father." Genesis 26:18.

Isaac was a rich and prosperous man when he pitched his tent in the valley of Gerar. And it was in the valley of Gerar, where he dwelt, that he digged again the wells of his father Abraham. I want to spiritualize the test; raise it to the standard of Christ.

### I. The Wells of Our Fathers May Get Choked.

They may get choked, not must. Not every well gets choked. There is the well of Jacob, for instance. For centuries it had been used, and Jesus drank from it when he wearied. Such wells are those kept open by the grace of God.

But the more common experience is that the wells which refresh the fathers become choked and cannot serve the children. They thirst, but the old wells are closed. Symbolically one of the most striking instances is that of the law of Moses in the time of Christ. Originally the law was a well of living water, but under the interpretation of the Pharisees and Rabbis it had been choked.

The same thing is true of the Gospels. Take the central doctrine of the sacrifice on Calvary. It was sweet and fresh until it became choked by stilted theological interpretation. So the children go away thirsty from the place where the fathers drank.

The same is true of the sacraments and of the Bible.

\*By G. H. Morrison in "Flood-Tide." Hadder and Stoughton.

## II. We Must Dig For Ourselves To Reach the Water.

One great blight upon the church today is that men and women will not dig. One of the most impressive parables Jesus gave was that of the man who built his house upon the rock. There is one fine touch in that parable which is almost lost in our English version. We are told that the man digged deep. But it is more than that. It is that he digged and kept on deepening. He digs until he is worn out and tired. But then, striking rock, he knows that he has a firm foundation for his house.

You can always tell when a man has been digging for himself by the freshness and individuality of his religion. There are surface-faced Christians who cannot afford to be original. The humblest souls, if they dig for themselves, will find water, and will have a note in their music that never was heard before. They will know that God is their own.

## III. Our Rediscovered Wells Have Been Long Since Named.

The neighbors who gathered around Isaac thought that these

were all new wells. But when he told them their names they remembered the wells of Abraham from which they drank as children. The man who is in earnest about the spiritual life will always be digging. He will find water. It is a great thrill. God has been good to him. At first he thinks that this well is his alone. But then he finds its name and he knows that others know of it. A previous generation has received life from it.

They are the very waters that our fathers drank; but the toil and the effort, the struggle and the prayer, that it took to reach them, made them so fresh to us that we thought they were a new thing in the world.

—oOo—

## SUBJECT: WORSHIP, THE WAY TO GOD

Text: Psalm 138:2—"I will worship toward thy Holy Temple."

Annual Sermon delivered by Rev. William R. Stewart, Pastor of St. Paul A.M.E. Church, Springfield, Illinois at the Illinois Annual Conference, October 1945 (Danville, Ill.)

Certainly it is exceedingly necessary that as Christian leaders of thought and action, we give ourselves to the consideration of the importance of Christian Worship.

Christian Worship may I say, as we face the tasks of today and the tasks that lie ahead of us, must be re-interpreted.

Perhaps a re-evaluation should be given to the extent that men who struggle to find God may realize that He may



found through Christian worship.

Throughout this year how many of us have so earnestly labored to help men and women find God in Christian Worship.

It is needless to say that in this post-war period this will consist of one of the most important of tasks. Throughout the ages it has been customary for people to worship a being greater than themselves.

All too often have men worshipped gods of their own creations.

The Grecians and Romans constructed beautiful temples, symbols of their various gods. In these temples many Greeks and Romans traveled that they might worship their gods. Innumerable have been the altars and temples that have been built with the specific purpose intended that mankind might worship the being worshipped who was considered greater than the worshipper. Many have been the ways by which men have paid tribute to their deities. In view of the fact that there have been through the ages been many religions there have been many gods recognized by humanity.

Although it is somewhat difficult for us to appreciate the ways of worship of other living religions we are forced to reject the attitudes and the sinfulness of the constituencies of any. Do not the Mohammedans see the city of Mecca with a feeling of reverence and nearness to the spirit of Mohammed?

The determination of Moslems in Moslem countries in reverencing their way of wor-

ship well deserves consideration.

The fanaticism with which men can worship hath truly been exemplified during the recently terminated global conflict.

Orientalists have been pronounced as worthy opponents for our western civilization. With suicidal brutality they fought to preserve and expand the influence of the shrine before which they worshipped.

The proponents of fascism and nazism battled as pagans and barbarians motivated by a seeming insanity of worship.

Truly the period that the world has passed through may be considered as a period that has challenged the future existence of our Christian faith and way of Christian worship. What, Who and How men worship often determines what men will become and what their behavior will consist of. We shudder and tremble as we pause to consider what our world was becoming, because men were becoming ungodly worshippers; worshippers of false gods, towers of babel and worshippers of self.

The question that now must confront our Christendom as it plunges into the tasks encountered in a turbulent world now is, "Where will it now go? What will its attitude now consist of?"

Poisons have become entrenched into the very channels of our way of Christian Worship. The seeds of hatreds, prejudices and idolatry have been carefully sown. In every community the minister, the follower of Jesus Christ will be challenged to assert him or her-

self in definite pronounced attitudes.

We as followers of the Christ of Calvary must become stimulated again and again for greater service and militancy against the forces of unrighteousness in our respective communities. As a basis for that stimulation may I share with you one of the experiences of the Psalmist David. Suggestive is it to say that the passage from which I have deducted my text is possessed of real excellence. Too much cannot be said concerning the richness of the Psalms. Through the ages the Psalms have come to us as a source of rich treasures. These treasures are not of silver or gold and neither may they be purchased with silver or gold.

To the immortalized past the Psalms often give guidance and wisdom.

To the genius of our modern age faced with innumerable problems this collection of utterances of wisdom and comfort and life speaketh and it is my firm belief that the light of the Psalms shall remain to light the way for the unborn millions of the future. This particular Psalm in the face of the varied advanced opinions pertaining to its author evidently is a Davidic source for as we read verse by verse we detect the revealing of the fidelity, the courage and the decision of that Prince of Psalmist David mighty king of Israel.

One commentator informs us that this Psalm precedes the closing HALLELUJAH psalms and thus may be found where a collection of Davidic psalms would naturally be placed. It may be also noted that this

Psalm possesses many affinities with earlier psalms attributed to David.

In our thinking as we share with the Psalmist we behold him in the beginning of the Psalm bursting forth with praise and expressing appreciation for God's manifestation of loving kindness.

He then may be considered as expressing confidence that these blessings when known would unify the world in the ways of God.

The seeming felt intimacy between David and Jehovah may be discerned in the use of the pronoun, "Thee" employed by this mighty Prince of Israel in addressing Jehovah. Undoubtedly at this period David was thinking of the false gods of the neighboring Nations and the dieties of the surviving Canaanites. It is not difficult to determine that he was not pleased that these gods remained as the dieties of these surrounding nations in the face of the ascendancy of the might and power of Israel.

In the consideration of such we may well applaud his declaration of contempt for them.

In the midst of nations of false gods he revealed himself as being absorbed in the worship of the living Jehovah. As a significant personality, a king, a leader chosen by God, his life touching and influencing the life of the nation it was fitting that he should turn to Jehovah continually to drink as it were from the Fountain of infinite wisdom and understanding. In the course of various experiences having been a recipient of God's love



and care David had often defended the ways of God. Thus as a courageous defender of God's pathways he in our setting scene declared, "I will worship toward thy holy temple."

Today we face the necessity of definitely committing ourselves.

The spotlight of the world has been focussed upon the Christian Church. What attitude will it assume? To fail at such a time would be certainly detrimental to the struggle to save the world for Christ.

Certainly we may become encouraged in the consideration of the attitudes that have been assumed by Christian characters of faith and courage who toiled nobly in the days of yesterday.

It was the Apostle Paul who courageously exclaimed as he faced an experience that was to try his very courage, "I am not ashamed of the Gospel of Jesus Christ for it is the power of God unto salvation."

It was Livingston who carried the candle light of God's way of living to Africa who paused at the threshold of the greatest experience of his life to exclaim, "Anything for Christ my King."

It was the great Augustine who declared, "I will take the whole Bible for my staff, I will take the whole Christ for my Savior and I will take the whole Church for my fellowship."

The world can never forget the words of the aged Polycarp who declared before his judges, "Eighty and six years I have served my Lord and He has done me nothing but good and how could I now curse Him?"

As these and others have remained firm and steadfast as trees planted by the river we as Christian leaders facing a crucial task must declare unto God our reverence and faith and unto man we must declare that the Highway traveled by the Christ is the way that will lead humanity to God and happiness. I—May God help us to carefully chart our course.

As Christians we have been taught to worship as the Christ.

Although we gather in our cathedrals and edifices of wood and stone and brick with impressive spires pointing toward the glory of the heavens above we conceive of the Christ as our temple. We however do not worship stone and brick.

We are Christians not because of church building architecture or design, not because of ritualistic observances as important as these matters are but we are Christians because we have accepted Jesus Christ as our Savior and Leader. We face Him in our desire to become better acquainted with God.

Certainly the greatest task and also the most delicate task of the minister or follower of Jesus Christ consist of the task of serving as a leader in the attitudes of Christian Worship.

In this high and holy function we are exercising the most important function of human living, for what greater task can any man perform than the task of assisting his fellowmen to pass beyond the horizon of the visible and the temporal and to see his Christ in His beauty and Holiness. We as Christian leaders and certainly it is sugges-

tive to include lay Christian leadership as well, must realize the fact that as we approach God's sanctuary we should approach in the spirit of deepest reverence.

To us comes the privilege of leading men to the very threshold of eternal realities. Here in the Holy place of worship we find the symbols of the life and death and resurrection of the Christ.

Here we find the symbols of the presence of God.

Men must be made to realize that they cannot feel the presence of the Spirit of God until they become absorbed in the spirit of Christian worship. God we are told is a Spirit and they that worship Him must worship Him in the Spirit. Men in dealing with the tasks that lie ahead in the tomorrow of life must be made to feel the touch of the Spirit of God upon their inner lives, to feel that the Spirit of the eternal is present to give them guidance through a maze of problems, and to share with them in their every day living.

Some years ago President Taft of the United States uttered these words: "The filth of society will not need to be realistically exposed to public view when more of our citizens go to church and are led thus to understand their own personal responsibilities.

Realizing as we certainly do that there exist a need for a change somewhere in the scheme of human living we ask ourselves the question:

What must the change consist of? Certainly it cannot be said that it is man's body that is the

source of evil. The physical body is not an independent agent but functions as a result of an unseen influencing force, indeed the body may be said to be the servant of that unseen force which is spirit. Bewildered by the genius of the human mind someone once said, "The greatest thing in man is mind," yet as the result of our knowledge of life limited though it is we know that out of man's heart are the issues of life. Indeed man's body and mind may be considered as mediums through which the good or evil of his soul finds expression.

In turning away from God men often degrade themselves by worshipping the creature rather than the Creator. Men often give themselves toward worshipping the material rather than the spiritual. They do not realize that the material should be used to glorify the spiritual.

Our task consist of the task of teaching and encouraging by our lives and works men to face the God who lives. To teach them if they are to live happily they must be submissive before the everlasting God.

As leaders of Christian thought and action we who have assembled to submit our reports in relationship to our work of yesterday and receive our commissions for tomorrow cannot afford to intimate uncertainty as to our course and the direction that humanity must travel in.

We are definitely living in an age wherein there exists a real necessity that we shall become totally absorbed in Christian faith and worship and life that



we may prove to the world our confidence in the leadership of the God of the ages as we face the days that lie ahead.

The picture that we behold today truly is a very challenging one.

Inconceivable and startling are the results of experiments in science.

Progressiveness may be encountered in various channels however we also note many retrogressing trends in spiritual and moral channels that are vital to humanities structure. It is sufficient to say as we face life's many tasks of tomorrow we must concern ourselves with these downward trends.

Those who are hesitant in considering the significance of such may well consider the report of the International Sunday School Council revealing a loss of 4,000,000 from Protestant Sunday Schools.

National Protestant census reports show very small increase in membership to man the ramparts of Protestant strongholds.

Recent reports reveal that in America alone more than 4,300,000 criminals are actively engaged in criminal tendencies. America's crime bill every year consist of 15 billion dollars.

Can we dispute the fact that American communities must about face and worship toward the temple of God. "Righteousness truly exalts but sin is a reproach to any people."

David realized that life must have a center toward which humanity would travel. David conceived of this source as consisting of God.

In the scheme of his life and in planning for the progressiveness of the nation the presence of the guiding Spirit of God was indispensable to this mighty Prince of God.

In facing a crisis in life there was no other course but to face his God. The forces that were arrayed against him were formidable but David had great faith in God's leadership.

Mr. Edgar Hoover of the Federal Bureau of Investigation states that the way to make America safe from crime, the way to make her people moral is a return to religion.

Our various experiences in life reveal that evil or good all attitudes may be traced to a source. Where substitutes are made for God, who is the only source of life men suffer from distressing tragedies.

In Reinhold Neibuhr's book entitled, "In Beyond Tragedy," the author says that following the revelation of evil in the first world war men were asked to attribute the evil to cynical, scheming old men and to place their faith in young men with their high ideals. Their faith became broken again by the fact that the young men of Europe had their ideals channeled in the river of fascism. Neibuhr emphasizes the fact that we were then told that evil lay in plotting bankers, rich men, exploiting capitalists and that the proper foundation for our faith was the poor man, who toiled with his hands, the laborer of the world.

They later realized that laborers when they attain power are not immune to the same cor-

ruption that assails the more privileged.

Again the world's evils became attributed to dictators of Fascism, Naziism or Communism.

What a blind age it is when men fail to realize the fact that wherever the blame may be placed the result is the same when men face and travel in the wrong direction.

**Let us think of the temple of God as the House of God's indwelling.**

David sought God where He was to be found. The temple had been the abiding place for the ark. It was there the priests performed their priestly services. It was there sacrifices were offered unto Jehovah.

The idol gods had their temples but David turns his eyes from them and gazes earnestly toward the site of the temple of God, the spot chosen by God for His sanctuary. Even as the Israelite gave devotion and reverence to his temple as Christians we must give devotion and love and service to Jesus Christ.

Christ as never before must be elevated in our thinking, planning and in our actions. We must exemplify in our zeal and enthusiasm our Christian convictions. The Christian church faces a need for soul-stirring evangelical zeal. Christendom itself in the face of an age of universal sin and evil may well lower its head in shame and become penitent before its God. The church must regain its balance and turn the faces of its constituents to Christ the temple of Christendom. The Christian church in every commun-

ity must declare the will of God and direct men and women in the ways of God. At His altar mankind must be taught to bow and worship. Let us give ourselves to the task of making our churches houses of Christian worship, temples of holiness and spiritual cleanliness. Attempts should never be made to make the church ought else than a center for Christian worship.

Why may we ask, "do men seek Christ through us?" Because they live daily in need of the blessings of God and it is our task to exemplify His will. Why should men worship? Because of the craving of their inner lives, of their souls, because through worship they may exemplify their reverence and adoration for the eternal God and justify themselves as recipients of His blessings.

What does a man mean when he stands at the threshold of the Holy sanctuary of God and says, "I was glad when they said unto me, let us go into the house of the Lord, our feet shall stand within thy gates O Jerusalem."

May God help us to preserve the sacredness of the temple of God.

God help men to realize that the same voice that spoke to Moses speaks to us saying, "take off your shoes for the ground upon which you stand is holy ground."

May we today strive to worship Him with hearts that are not cold.

May the warmth of His spirit within and around us kindle anew the sacred fire of Christian love.



It was the Christ who said, "Ye are the light of the world." As men draw near unto material sheat that their physical bodies may be warm innumerable men and women in search of the comfort and love that may be found in a Christless world will draw near unto the Christ in His Holy Temple. As we administer to the needs of humanity, to the needs of those who come hungering and thirsty for the bread and water of life, may we search our hearts and realize that our hearts are sacred vessels. As lamps reflecting the glory of God our vessels should remain filled and the wicks of those lamps trimmed that brilliant may be the lower lights of God's will.

In the city of Springfield, Illinois where I live there is to be found the tomb of the great Emancipator, Abraham Lincoln. On innumerable occasions it has been mine to share with others in the interest of visits and pilgrimages to his resting place. With interest have I listened to the custodian or guide who has given guidance to thousands as they inspected the interior of the structure that stands as a symbol of the life of a great man. In the center of the tomb he (the guide) has paused again and again to direct the gaze of men to the inscription, "Now he belongs to the Ages."

One departs from this place grateful to the guide for the opportunity of listening to the immortalized words of Lincoln and feeling the greatness of this man who yet seems to live and belongs to the ages.

Similarly speaking may we consider ourselves as custodians

of the temple that contains the Spirit of God, as guides to men and women seeking to find the Christ who belongs to eternity and may live in human hearts.

III. May we consider the Christian temple of worship as the center of Christian unity. There exists no force on earth sufficient unto the task of making mankind one in comparison to the Spirit of the Christ.

Never has there certainly existed a greater need for the Christian world to be one, to be unified in thought, word and deed.

Although the church of Christ, God's Holy temple on earth to which men have turned though the centuries has safely weathered a terrific storm, her unity has truly been threatened.

Yet surrounded and hemmed in by areas of idol worshippers the teachings of the Christ of Calvary are being integrated into human life.

A world wide Christian fellowship is being created. The members of this vast organization are being brought into unison to the great task of world Christian service. Christian leaders are realizing that the days that lie ahead hold possibilities unparalleled for a world wide army fighting under the banner of the Christ. In the development of such a fellowship lies the dream of a better world. In 1942 the union movement among Christians in Japan rejected the name, "United church of Japan" and accepted the name, United church in Japan. A Christian from Africa was quoted as saying, "I do not want to be called an African

Christian but rather a Christian from Africa. Today there are 882 million Christians in the world. In cities, rural areas, on islands and on continents these millions are expressing their faith in God. There are those possessed of fearful pessimism who assert that our age is an age of evil. Human nature they say cannot be changed.

Human behavior may be slightly altered but men will continue to sow the seeds of evil. Whatever our speculations relative to the same may be as Christians we must have faith in God sufficient to believe that men can be born again, that in Christ they can become new creatures.

If it is true that we are traveling toward a new world of achievements, a new social order we must have new men made new by God through Christ to lead. Although the minds of men have become the minds of inconceivable creatures of greatness often cloaking the world with darkness, although we shudder at the memories of an age of horror that produced Hitlers, Mussolinis and Hirohitos yet we must remember though no man completely understands the mind of God, God is alive.

Men are being brought to a realization of His will and desire.

Many Christians are giving themselves to bring the world submissive to the laws of an unchangeable God, to realize that they who face and worship the temple will live. God will give fruitage to the seed sown by such men as Chiang Kai-

Shek in China, Kagawa in Japan, E. Stanley Jones who labored in India, Livingstone, Bishops Sampson Brooks, J. A. Gregg and others who labored in Africa.

Christianity we are informed was more evenly distributed over the earth's surface in 1944 than in 1914. Although it had lost numerically in Europe it had recorded gains in the United States difficult as it may be to realize it, in the islands of the Pacific, in Africa south of the Sahara, India, China, and the Japanese empire difficult as it may be to realize this. Although the percentages of the increase were smaller with the exception of the Japanese empire the percentages had doubled. In many of these countries we are being informed Christian leadership is becoming native instead of missionary.

Although we tremble as we think of the possible annihilation of our world following the announcement of the results of atomic energy experimentation we yet may think of an age that offers amazing opportunities to carry the gospel of Christ around the world.

What more of a living example could be given unto us than the living example of the personality of our great and loving leader the Rt. Rev. John A. Gregg who traveled by sky way over seas, jungles and mountains to carry the message of a living God to men and women around the world. The world leaders of thought and action definitely realize now that these days of universal tragedies must become days of universal Christ-

like rebirth if ruin is not to be total and final.

Within the last decade there have been five great world wide and truly ecumenical gatherings. Men of great wisdom are now willing to share in unison with the Christ who came that all men might be one.

As we toil and struggle may we as Christians be one with God our Creator, one with Christ our Savior and Redeemer and

one with the Holy Spirit our Comforter. With a united Christian fellowship we may move forward.

In the growth of this fellowship and in the deepening realization of the inexhaustible resources and the creative energies available to those committed to the Father's will lies the great hope of establishing God's Kingdom in human hearts.

## THE STUDENT

By R. C. Ransom



BISHOP R. C. RANSOM

The matter that follows was written fifty-eight years ago—one year after my graduation from Wilberforce University. At the time of this writing, I was the proud pastor of thirteen members of the A. M. E. Church at Altoona, Pennsylvania, in the year 1887.

The student has lived the life of all people—the inhabitants of every clime. He has been citizen, subject and slave of every empire and kingdom. He has

worn the mantle of Caesar, and, Prometheus-like, he has been bound to the rock of all defeated theories and untrue faiths. Amid conflicting doubts his faith has wrought the highest consummations; and in the night of dark despair, from every high desire, hope has forged love-like wings to bear him to the skies. He has heard the Jewish maiden's cry as she wept by the rivers of Babylon, and with reverential mien he has bowed before the Ark of the Covenant in the temples of God. Through history he bridges o'er all time and makes all scenes and great events to pass in quick succession as though enacted in a single day.

The student is older than creation's morn; he has seen the germs of a star girt universe floating in wild chaos through unbounded space. He has witnessed Adam's forbidden feast of knowledge fruit; and as paradise faded from time, he has caught a glimpse of the cherubim and and flaming sword. He



has feasted with Belshazzar; deserted by heaven and tempted of hell, he has fasted in the wilderness forty days; he has heard the thunders of Sinai, and sacrificed to Olympian Jove; he has seen Socrates with philosophic composure drink the hemlock and die; he has marched up the steps of Calvary, and not without pity, has seen the thirsting Nazarene drink vinegar mingled with gall; he has lodged with Odin in a fisherman's hut, walked with simple shepherds by Apollo's side, and with Jesus of Nazareth he has dined with publicans and sinners.

The student has been victor and vanquished upon all the battle-fields of time, from the duel of Cain and Abel, before the walls of Troy, across the Rubicon; over the towering snow-clad Alps with pointed spear and glittering shield he comes. At Waterloo he hears the shout, "Vive l'Empereur!" drowned by the more victorious, "God save the king." He has witnessed the coronation of every king and the manumission of every slave. He has beheld the death throes of despotism and the birth of all eras of freedom.

The student has seen all sights. He has been a pilgrim in all lands and a voyager upon every sea. He sailed from Palos in a little bark and completed not his journey until he beheld a new continent, rising like Neptune from the sea; has beheld the polar ice mountains sparkling like mammoth diamonds in the Northern sun; he has beheld the fuliginous fire-belching

throat of Vesuvius and walked among the buried cities of the plain, the mummies of Egypt, the Ptolemys and Pharaoh's that have slept so long and are still sleeping; the pyramids and sphinx tell him the story of olden times. Buddha and Brahm, Latsoe and Confucius, altars of fire and temple of Joss are alike familiar to his much traveled eye. He has explored old ocean caves; has walked among the ruins of glacial time; and with telescopic eye has visited the solar worlds and the milky-way. Not with battle-ax and sabre's point, nor with cannon's roar and bursting shell, but by the invincible force of an infinite mind, he has conquered more lands than all the armies of time. From Tubal Cain to Mozart and Beethoven he has breathed forth symphony and melody until all the chords of music have thrown back sweetest echoes from the harmony that dwells in his soul. In the student's brain every invention has had its conception and its birth. It was he who first taught the lightning how to speak; hitched the wandering winds to the ships of the sea; and with fire and water kindled the breath of life in his horse of iron. He was at Athens in the days of Phidias breathing his thoughts into marble statues and ornaments of gold. With Raphael and Angelo he has gathered all the colors of a variegated world and made them express a thought, a feeling, an emotion of the soul.

The student has thought all thoughts, has dreamed all

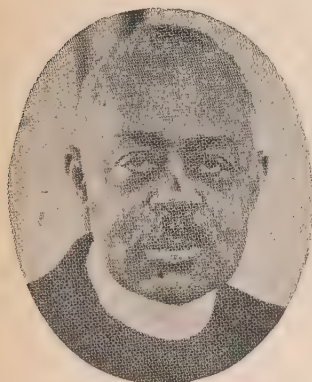
dreams, has seen all sights and heard all sounds; he has lived all lives and died all deaths; he has suffered all defeats and won

all victories.

Reverdy Cassius Ransom,  
1887

## BISHOP R. R. WRIGHT, Ph.D., SOCIAL PROPHET

By J. S. Brookens



BISHOP R. R. WRIGHT, JR.

Prophecy has singularly occupied a tremendous place in the mundane communications of the Supreme Being for no religion has been completed without prophecy, the present revelation of the Divine Will to man by God's human agents to whom He wills to reveal Himself.

Every age, every language, every clime, every creation has had its message from God; no language has been too complicated, no people too insignificant for God to reveal Himself to; He has divinely guided generations of humanity along civilization's treacherous pathways from abject savagery, bloody exterminations, ruthless combats, ignorant superstitions, and tribal voodooistic rites to the Christian ideology that God is the Spirit, who must be worship-

ped in spirit and truth; from polygamy to monogamy; from human slavery on a commercial basis to the Christ dignity of the human personality; and today, from racial antipathies, racial inhibitions to Human Brotherhood, to the divine ideal of human fellowship; and all, through the thunderous pronouncements of Heaven's Prophets whose nonchalance, by Faith, in the face of earthly threats and dangers, ranging all the way through fiery furnaces, lions' dens, two-edged swords, shipwreck at sea, assassinations, public executions, public ostracisms, jails and watery dungeons, most excruciating brutalities has been the amazing wonder of the uninitiated world into the mysteries of the Faith in our Heavenly Father! I say the Prophets, current revelators of God's will to man, have been impervious to dangers and threats of danger, for so affirms the Eleventh Chapter of the Book of Hebrews; for so testify the histories of nations whose prophets and their records are not included in the Holy Writ for do we not have God's messages written in the stories of all social stratas, and institutions.

It is characteristic that man institutionalizes himself, possessing the faculty to construct

and reconstruct human frameworks of divine origin; for man is a human-divine being; and thus, we find that man, the man of God, anticipates the social teaching of Jesus found in the Gospels as far back as the Eighth Century to portray the human injustices, human oppressions and human brutalities suffered by the masses and inflicted by the "high churchmen" of the theocratic state who adapted worldly attitudes and associated with rulers of darkness.

The Priestly caste, "the high-churchmen," readily contaminated God's program of purity in religion and became willing proselytes to heathenism's practices for the sake of greed, and passion for power; they deserted the highways of Mt. Sinai, and God deserted them!

Thus we find God conscripting certain individuals known as Prophets who came like Amos, of Tekoa, Prophet of Justice; Hosea, Prophet of Love; Habbakuk, Prophet of gloom and despair; Isaiah, prophetic announcer of the Messiah; Jeremiah, weeping prophet whom the organized church authorities cast in a dungeon; and Ezekiel, prophetic announcer of the re-birth of a dead nation; but the social prophets have their prototypes down to this day in Henry Ward Beecher, Phillips Brookes, Bishop Noah W. Williams, establisher of the Douglass Hospital; Doctor Primm, of Union Bethel New Orleans, builder of a \$75,000.00 settlement house for a social service program; and Bishop R. R. Wright, Jr., of the 13th Episcopal District, who has profoundly and suc-

cessfully initiated the "Social Center" Christian Settlement work in the entire Thirteenth District, with headquarters at 362 Beale Street, Memphis, Tennessee with Dr. A. E. Andrews, Boston University alumnus, in charge.

Bishop Wright, most widely read author in several fields and prolific writer for thirty years; scholar of National renown, and Executive Secretary, The National Fraternal Council of Negro Churches in America, an eminent authority in all modern social problems through knowledge and experience acquired through meeting scholastic and experimental requirements at the University of Pennsylvania; and National social surveys, has bended every facility of his Episcopal office to the solving of the Social ills of Tennessee and Kentucky where there are four hundred thousand unchurched Negroes! Where poverty, crime, viciousness and ignorance rub elbows with religion, industry, social progress and education.

He would propagate the Good Will philosophy, love instead of hate; cooperation instead of class and racial hates; self respect and respect for others instead of individual utter selfishness; the Good Will Center is crying out that the Social Gospel is the Gospel of economic survival as well as spiritual survival; the Gospel of education as well as the Gospel of Grace; the Gospel of sanitation, honesty, punctuality, and interest in our neighborhood, our neighbors as well as the Gospel of eternal salvation; the Social Gospel thunders out in condemna-



tion of all social injustices, discriminations, and robbery of the poor by the rich just as the Social preachments of the Eighth Century Prophets did.

The Social Prophet, Bishop R. R. Wright is giving the solid support of the Thirteenth District to the massive hospital program being fostered by the C.M.E. Church under the supervision of another social Prophet, Bishop Arthur Hamlett; with whom Bishop R. R. Wright is closely aligned.

And who finances this "New Creational Program" of African Methodism in the Thirteenth District? The strong men who man our trenches in Tennessee and Kentucky; they easily rolled up \$25,000.00 to set in motion the Social Gospel Machinery that will undoubtedly receive unanimous approval at the 1948 General Conference for our Church must know how our members subsist economically; must have first hand information of community sanitation, community recreation; why members migrate from one community or section to another and the inducements; what political maladjustments exist and devise plans to right them by aiding all Negro communities to exercise their ballot rights; these are a few of the Social Gospel Agenda devised by Bishop Wright; and that shall be submitted to the General Conference for adoption.

And the men of Kentucky and Tennessee have indicated a fine comprehension as shown by their hearty cooperation and

united support; some of them are Drs. D. V. Kyle, finely trained University of Pennsylvania "grad" who pastors Avery Chapel; A. F. Davis, the great leader at St. Andrews; G. Horace Jenkins, whose record breaking tenure at Quinn Chapel, Louisville is phenomenal; L. A. Haynes, who went out and bought, and built up a thriving congregation in Louisville despite strongest opposition; W. K. Marshall, quiet business man for the Kingdom; L. C. Taylor, pulpit chesterfield who is faithful to his church; R. H. Reid, of Paducah, a historic center of African Methodism where he is master; W. H. Oliver and A. J. Oliver two of the King's most trusted servants; George M. Banks, pre-eminent Presiding Elder and great writer, whose caption is "The Black Man;" W. L. Powell, who has served the church well; M. L. Young, one of the strongest advocates of the Social Gospel; "Uncle Vince" Townsend, doughty warrior who can preside or pastor anywhere; who is a high powered armor bearer, and safe captain; W. T. Couch, W. E. Pruitt, G. H. Bowens, V. L. Brenson, W. H. Pollard, J. H. Keith, J. O. Phelps, and W. F. Bolton, dependable fellow servants who at all times stand on guard for the Kingdom of God; J. R. Reid, able pastor; J. W. Hall, veteran Tennessean whose services merit the highest praises; I. T. Jefferson, Conference Secretary and able expositor in Methodist Polity; F. D. Coleman, Jr., Presiding Elder of youth and excellent ability who follows in his father's footsteps, Dr. F. D. Coleman, Sr.,

who will make a strong bid to succeed Dr. Hatcher as Editor of the Southern Christian Recorder, since Dr. Hatcher will in all probability be elected one of our 1948 Bishops; E. B. Rose, J. C. Merritt, R. B. Flowers, Horrace E. Taylor, and F. J. McInnis, former mathematic Student of the Editor of the Review at Campbell College, a fine workman for his church; A. J. Smoot, A. E. Martin, R. S. Stokes, W. M. Swift, T. J. White, G. P. Howard, T. W. Gaines, G. T. Reeves, and J. B. Dove, strong religious personality who ably presides over the Paducah District; S. W. Smith, leader of the Tennessee Conference; Z. A. Brown, another Conference leader, two true friends; B. C. Frierson, P. D. Alexander; C. H. Boone, old line and able Presiding Elder; Norman W. Brown, preacher par excellent, philosophical exegete, able writer, and fine material for the A.M.E. Review Editorship; A. H. Harris, W. G. Miller, E. D. Lewis; Presiding Elders B. Spillman and N. H. Hardwick, the other two of the trio of able Kentucky leaders; A. W. Jackson, B. M. Hughes, Church Extension Board member and powerful candidate for Secretary of our Church Extension in 1948, are among our most capable representatives and Dr. Jackson has the District Endorsement for the Bishopric as Dr. Hughes has for the Church Extension; and the West Tennessee Conference also endorsed the Editor of the A.M.E. Review for the Episcopacy; thank you, Brethren; Drs. Andrew White, R. H. Walker, R. W. Green, J. T. Dentham, J. L. Carter, E. T. Buford; Dr. Wil-

liam Henry White, State Supervisor, Dr. C. H. Harden, Attorney and Presiding Elder, and Dr. Buchanan, pulpiteer, who moves our hearts, are just a few of the thousands who have put their shoulders to the wheels of African Methodism to enable Bishop R. R. Wright, Jr., and Mrs. R. R. Wright, Jr., to establish unheard conference records in the dependable Thirteenth during 1945.

Dr. S. S. Morris, Jr., D.D., who paid St. Paul out of debt and entertained the Tennessee Conference is one of the church's outstanding servants; he is in great demand because he mixes training with accomplishments; he is the able son of a fine father and sweet mother, Dr. and Mrs. S. S. Morris, Sr.; and young Dr. Morris, and the intrepid men of the Thirteenth saw to it that Bishop and Mrs. R. R. Wright, Jr., had every encouragement to go ahead; they valiantly cast aside all abortive attempts to sully the flag of African Methodism in Kentucky and Tennessee; they walked uprightly, following their leader, who followed his and their God.

R. R. Wright, III, ably trained in Business Administration will be presented by a host of supporters for Business Manager of our Book Concern in 1948.

Mr. Wright promises to give the church a business administration, an honest accounting; a cleaning up of thousands of dollars in "Back Taxes;" a clear "Title" to our property; profitable work and not quarrelsome recriminations. Many are saying: give us Wright!

## THE NEW GOD

By Dr George A. Singleton

He is here. And before him serious minded and thoughtful men stand in terror and abject fear. The closing phase of the recent World War revealed him in stark, naked, terrifying realism. Such a conception never dawned upon the dull thinking of his paleolithic forebears, or the mighty Hebrew law-giver with his idea of henotheism. The out flowering of man's struggle for knowledge and his thought of ultimate reality has reached its highest level nowadays in terms of indescribable power. The new knowledge of the atomic bomb has opened broad vistas of vast possibilities in the realm of organic physics and applied science. At the same time it has given philosophical metaphysics a new orientation. The thought of God will be completely revolutionized, and old theology treatises will have to be rewritten. Even an approach as one finds in Pringle-Pattison's "Idea of God." In the unlocking of the atom man advances another step toward getting a peep into the mystery of the great ultimate.

Years ago systematic theologians discussed the "omnipotence" of God. Their disquisitions were highly speculative, and hypothetical based upon intellectual hypotheses. Not so now. The real pragmatic test has been applied a posteriorily in the case of U235. Atomic energy is workable to the most far limits of the known and knowable universe. Its home is the world of the known and knowable unity

phenomena. Who can say with finality that it is not the clue to the noumenal order itself? Not only does the Supreme Person geometrize but he works in energy and power. There will yet break forth from the Microcosmos more light in distant years to come. With an open mind, upturned and downfocussed eye man pierces through the microscope and the telescope. The beaker and the test tube will ever guide man to new discoveries.

Along the highway of intellectual advance scholars have pioneered in profound mental concepts in all the varied fields of thought. Especially in the areas of theology, biology, and astronomy were many persecuted, given to the wrack and persecuted. The forces of religion have ever held tenaciously to outmoded ideas about God. It is so today, however science has in its inexorable advance down the centuries littered the highway with the debris of outward notions. It has not yet fully dawned upon religious thinkers what invention of the atom bomb will mean to their cherished concepts and ancient creeds.

Suffice it to say, truth is eternal, though man is slow to grasp it. His conception of it is ever new. His thought of God has been varied. The multifarious religious thrusts from Cro-magnon to Einstein, and those laboratorians who discovered the talisman of atomic energy.



## I

Then instead of having on his hands a "new God," man has arrived at a point where he has a new idea of God. The newspapers, magazines, and books carry accounts of the recent discovery and invention. Lawmakers, and statesmen are discussing it. Historians, and philosophers hark back to Democritus of Thrace who millenia ago conceived of mind, soul, and matter in terms of atoms. He had been regarded as "one of those masters who grasped and taught the monistic conception of the universe, and while this was more an esoteric emphasis, the exoteric covers the ground which today is known to scientists as the atomic theory."

The world of phenomena has grown to illimitability, both in size, cosmic sweep, and power. Its quantum has not been discovered. Light years, and aeons of time are the yardsticks for the measurement of duration, and the computation of apatial categories. The atomic discovery has destroyed for all time the kraft and stuff idea of matter. It is not of chief importance what name if used; be it either rings or vortex circles, it is the ongoing of the divine process in time and space. U-235 is to modern man what the law of falling bodies was to Sir Isaac Newton. The imagination is staggered, and another phase of the Industrial Revolution is upon us. The internal combustion engine will soon become obsolete as the Pony Express which once rumbled across the Western plains. The new power at the disposal of man is the U-235, and

with that only a small fraction, less than one-tenth of one per cent of the mass could be used. One thirtieth of a gram of water converted into pure energy, would give up enough heat to turn 1000 tons of water into steam. A breath of air would operate a powerful airplane continuously for a year. A handful of snow would heat a large apartment house for a year. The pasteboard in a railroad ticket would run a passenger train several times around the globe, opines William Lawrence. In his Biennial Report to Robert Patterson, Secretary of War, General George C. Marshall, Chief of Staff of the United States Army, says: "Atomic power will effect the peaceful life of every individual on earth. It will at the same time affect every instrument and technique of destruction."

Who knows, but that man made in the image of God may be on his way to visit planets and distant stars far-flung in the immensity of space? He may be organic to the world, as to the earth. Yet while the atomic bomb revealed unheard of possibilities of destruction it may turn out to be completely destructive. Should a sufficient load be released and exploded, the nitrogen chain around the earth might be set afire, the earth would become a charnel house, and burn up. All life would become extinct. Another moon would be in the heavens. But, barring a catastrophe, and cosmic cataclysm, man will overcome friction, and strathosperic conditions in his flight to other worlds. The Buck Rogers

type of aeral experiences may become real.

## II

The idea of God has undergone another shocking revision. Personalistic philosophers would see in the neo-atomism a larger concept of God. The old "Omnipotence" theology is vested with a new and more profound meaning. Of course he was high and lifted up, and all powerful, but there was notation of explosiveness which was witnessed at Hiroshima, and Nagasaki. The ancient Hebrew Psalmist exclaims. "The Heavens declare the glory of God." Now it can be truthfully said: "The atoms declare the power of God." The world is power, and energy.

Contemplate what would be the results if the newly found tool was used to the glory of man in building a just society. This leads us to say, what would happen in the realm of social relationships and ethics if only a small portion of Jesus' teaching had a chance. Paul's "greatest of these," and Henry Drummond's "Greatest thing in the world." There is not enough darkness in the world to put out the light of a small candle, there is not enough hatred in the world to smother the most infinitesimal spark of love. It is like a grain of mustard seed. Released upon the world of human society in a sufficient quantity it will destroy economic imperialism, pagan acquisitiveness, war, colonial exploitation, racial oppression, and every form of Bilboism, which is the reincarnation of Hitler redivus. The kingdom

of God advances in potentiality.

## III

Then back of the world as it appears to the physical eye is the all-powerful who never slumbers or sleeps, but is ever working out his loving purpose in the sunbeam, the snowflake, the cosmic ray, and the atom. Still in the midst is he, carrying on, carrying forward, directing, guiding and producing person-ality. Out of it comes a Josiah, and an Antiochus Epiphanes; a Jesus, and a Pilate; a Justin Martyr, and a Celsus; a Martin Luther, and a Blue Beard; and Franklin Delano Roosevelt, and an Al Capone.

The forces which produced the wireless telegraph, radio, X-ray, airplane, radar, and released the power of the atom were here millions of years for man's use, but had to wait upon his development to the point where he was able to use them. With all of these and more man is still in the kindergarten class as the time he has been on the earth may be represented as small fractional part of a second on the dial of a clock. He has been so slow in the learning process. The taboo and the cultural lag have held him bound hand and foot to battle against the forward movements of the ages. So science has outrun religion and morals. To wit, the debacle of a World War, I, and II, and the preparations which are already in the making for the Third, and Armageddon.

Finally, such a conception of God about which we have been talking becomes increasingly

grandiose, and noble. His handiwork is marvelous. From a point of view mathematics, organic chemistry, and physics man is moving rapidly to his home

among the stars. Theology must now come alongside and behold the "New God" in newly-discovered power.

## BETHEL, BALTIMORE, AND ITS GREAT PASTOR, DR. J. E. REESE

The sweetest lives are those to  
duty wed,  
Whose deeds both great and  
small  
Are close knit strands of unbro-  
ken threads,  
Where love ennobles all.  
The world may sound no trum-  
pets, ring no bells,  
The Book of Life the slurring  
record tells.  
Thy love shall chant its own  
beatitudes,  
After its own like working. A  
child's kiss  
Set on thy singing lips shall  
make thee glad;  
A poor man served by thee shall  
make thee rich;  
A sick man helped by thee shall  
make thee strong;  
Thou shalt be served thyself by  
every sense  
Of service which thou renderest.  
Elizabeth B. Browning.

This poem by Elizabeth Browning telling the "Reward for Service" is truly an epitome of one of African Methodism's most famous citadels of righteousness, Bethel, Baltimore, pastored by Dr. J. E. Reese, D.D.

She is a mighty ship that has weathered the storms of the years; she is a landmark in one of America's greatest cities whose pastors have been men of the highest repute; men whose matchless eloquence, stirring preaching power, and able

administrative qualities have in several instances elevated them to our Episcopacy, among whom were Bishops Daniel A. Payne, J. A. Shorter, A. W. Wayman, J. A. Handy, Levi J. Coppin, John Hurst, A. L. Gaines, and W. Sampson Brooks.

The Board of Stewards composed of Thaddeus Copeland, J. A. Cook, Mae H. Pack, John De Shields, Joseph Wallace, M. L. Davage, James Johnson, Charles Miller, William Wilson, William Richardson Jean Gillison, Estella Simpson, Louise Harper, Amanda Small, Minnie Gantt, Henry Harrington, George Davis, William Brown; and,

The Board of Trustees composed of Edward F. Barnett, William H. Proctor, E. H. James, Willim B. Johnson, Alfonso McLaren, G. Ganius, John Snowden; Superintendent, George S. Whyte, and President of the A. C. E. League, Elsie M. Johns have recently presented Dr. Reese to the Church for our Episcopacy, asserting that he stands among our leaders in achievements, talents, and services.

Bethel continues to grow in membership and Christian citizenship; she occupies an influential position in the religious life of Baltimore.

The exterior and interior of





this magnificent structure have been thoroughly renovated; Bethel, today, is a church home of beauty, hearty Christian hospitality, and busy servants of the heavenly King.

The A.M.E. Review heartily congratulates this outstanding shrine; the most successful Pastor; and Bishop M. H. Davis, whose far-sightedness brought Dr. Reese to Baltimore.

## HITLERISM, A CURSE AND A BLESSING

By Dr. Gilbert Jones, Ph.D.

We have just finished World War II. It has been a terrible and costly experience. We talk of permanent peace, no more war, we say. Let's see if such a thing as permanent peace is possible, or even probable in this world of ours.

What is war? What is its cause? What was the cause of World War I, of World War II?

It is claimed that man is the only living being that practices war. Man has always fought. Primitive man fought from the earliest discoverable time. He fought for his existence, for food, raiment and shelter. In those prehistoric times, however, the contest was usually individual. As the family developed the village came as a form of communal life. With it, at first, the community, then later the whole country took on new form.

Wars today are fought primarily for the same reason as wars of old; "Lebens Raum," a "place in the sun" and "access to raw material;" food, raiment, and shelter. Civilization with its innumerable conflicts of love and hate, god-will and ill-will, pride and humility, generosity and jealousy, may becloud the issue, but a critical analysis will

reveal that at bottom the causes of war today are the same as they were thousands of years ago; are but new phases of world old problems.

Man has come a long way from pre-historic times. How much of pre-historic life and living he has left behind him is a difficult matter to decide. His culture has brought him hither; his emotionalism may have shifted emphasis, but they remain basic; his psychology may have become refined, but it is still the same. As a psychic being man has always followed leads. These leads may at times have taken him far afield. Still he has followed them just the same. With all of this change we ask ourselves today is man the same human being? Our answer is mostly, yes he is.

Man has been on the earth a long long time. Definitely known historical man is traceable back ten to twelve thousand years. Neanderthal man scientists place back roughly thirty thousand years or more. Vague-historic man, runs back, perhaps hundreds of thousands of years. Pre-historic man however, runs back much farther than this, perhaps a million years. What is said or written

about pre-historic man is bound to be conjecture. The history of civilization reveals very plainly that our means for the study of civilization are very restricted and the results limited. However, what it reveals should serve for our guidance and control in the future.

The present distribution of man over the face of the earth is well known. The why, the how, and wherefore of it, is pure theory. In other words, how man got where he is; why he went there; what he found when he got there; all belong to the long period of the dark unknown. The forces of integration, as well as distribution, remain locked up in the buried past. All we know is that when history finds man, this is where he is, what he is, and what he is doing.

The reasons for the differences in size of body, color of skin, texture of hair, in human beings are largely unknown. Science, at one time, attempted futile guesses at these things. More recently, even these have been abandoned. Evidence seems to indicate that whatever these forces were, they were incidental to the peoples of the earth as well as to their progress and development. The difference between man and animal and between animal and plant is supposed to be the difference between matter and qualities of mind. Even this is now seriously questioned. The difference between the behavior of animals is supposedly innate. Man is supposed to be a superior being, is supposed to have a superior intellect. World-thought and world-life are man-centered.

The mentality of man is the social explanation of all things achieved by man. Every world problem is rooted in the ego problem. Ego is the causal explanation of history. History has presented many problems. The solution of these problems has usually been costly. As a social force, the ego is unpredictable. To secure certain things, the ego resorts to mechinations, to devices. These devices cover every discovered force. Social forces have produced mass living; mass living has created mass thinking; mass thinking has revealed mass psychology. This, man has developed along with progress and association.

Courage and cunning as instruments of social control and leadership have also developed apace with the advancement of human life. The influence of association has always been powerful. Some say it is the Divinity in us. Whether it is or not, is perhaps not important here, but the struggle of the ego for domination and control, whatever be the motive force, is certainly devastating. Man and animals die in the struggle for life because the ego struggles to live on. This ego does not seem to be the peculiar possession of any animal or group of animals; any man or group of men. It just is as it is and in whom it is. As a secret force it may not be shown until circumstances bring it to the surface. No race of men, no species of animal, has ever been shown to possess more of it than any other.

Happy combinations of fortunate circumstances sometimes aid one individual or group



against another; but the courage and fortitude of the ages have refused to be the particular possession or property of any one group of men or animals. One need only study the fluctuating tide of battle in the known areas since the dawn of history to find striking evidence of this fact.

The historical experience of Egypt, Babylonia, Chaldea, Assyria, Syria, Greece, Rome, Macedonia; and in modern times of Spain, France, England, Germany, Russia; all bear out this conclusion. Conquests have never followed any other lines. Egypt conquered the known world again and again, but the conquered people never gave up hope and never despaired. Finally Egypt was beaten down and left prostrate, not soon to arise again as a world power. The same story might be told throughout the line of history; Chaldea, Babylonia, etc., etc., all have had their day in the arena of national struggle and conquest. They all rose from insignificance to gradual but brilliant achievement. Dominant for a day they soon paled and faded away. Whether they will rise again the future must say.

What peoples were in the ascendancy at different times in pre-historic days, of course cannot now be known. When we find the world of man we find color present, but nowhere do we find any claim for social, political and economic advantage based on color. That is new stuff, a new use of the ego spirit, a new propaganda developed by the shrewd, for personal, family, or state advantage.

The ruling forces and spirits continued to develop ego force. Whoever possessed the superior ego rose to the top and dominated the ensuing movement. But through it all there was no evidence of favoritism in nature based on color or race. The peoples of the earth mingled freely and co-habited freely. Black men, when they had the leadership, ran the earth and conquered all opposition indiscriminately. Brown, yellow and white all did the same.

But simply because the history of other peoples in other areas are not a part of our records must not be construed as indicating that these peoples had no records, no history, no achievements.

Unfortunately for us, the civilizations of the world are known to us only as their struggles brought them into contact with our civilization. We know nothing of civilizations that did not at some time have this contact. But, that is no sign that they did not exist or were not creditable. We learn of Egypt by what she did, in our area of history; Babylonia and Chaldea by what they did against her. The same is true of all other peoples and countries. History of Rome reveals Roman contact with other peoples of the earth and their contact with Rome. It is only as such that one knows them. The Huns, the Goths and the Visigoths, the Germans and other peoples of the Mediterranean appeared in Roman history for the same reason. The same is true of Greece.

At one time there were the black peoples overrunning, sack-

ing and burning. At another, the brown people; at still another it was the yellow people. But never a pure people—always a mixed people with some one particular trait predominant.

Geographical names show that black men once fought over the surface of Europe, beat down the people there and laid the country under the conqueror's heel. Evidence of the conquest is found as far north as the Baltic Sea. Evidence is found also that yellow people from Asia have overrun Europe in the same way. Brown peoples have carried their conquest out of Asia into Africa and into Europe. These people have moved first in one direction and then in another and have carried their conquest hither and thither from one end of the globe to the other. Thus we see that the power and conquest have never belonged to any group or individual.

Probably the same is true as well of scientific progress. Under favorable circumstances one group has stepped forward far beyond the other. At another time another group has exceeded in discoveries. In spite of prejudice, it must be admitted that Egypt has made a contribution to the advance of the world of science, art and medicine. So in their day did Babylon, Chaldea, Syria, Persia; so have Greece and Rome. The fact that Western literature and learning have ignored practically all contributions and progress that did not arrive through southern and eastern Europe does not destroy the fact of its creation, and spread. A German

gave the world the printing press; but a Mongol gave the world, first, fire—and with it the art of cooking—and later gun powder; while the negroid admixed Arab gave the world our present system of mathematics, including arithmetic, geometry, trigonometry and calculus. The principles of the rocket and the diesel, though much exploited today by the white man of Europe and America, was originally found among crude negritic people in the southwest Pacific.

Human slavery and European imperialism in modern times have given some peculiar twists to human thinking and acting. They have developed the human ego from a new viewpoint, just as the Renaissance and the revival of learning gave an impetus to science and to scientific investigation. Few words have been as much proselyted, misused and misunderstood as has been the word—science. With the revival of learning, classification became a by-word for all science. To be such, it had to be organized, graded, systematized and everything placed in a definite niche in the scheme of things. Zoology undertook under the leadership of Cuvier to classify animals. Darwin, Huxley and others spread it to plants. They made it appear that there were specific relationships where there were none. All of the shortcomings of systemization went under the mode of science. In this new development, according to its scholars, the world was given a perfect instrument with which to mark progress. But like everything else man-

made, the new instrument did not live up to its advance build-up. It was found that science after all had its shortcomings. What was heralded as science today became nescience tomorrow.

But, if each was science, as proclaimed, why did it have to give way with such abandon so soon for a different or better science? And what was it when it ceased to be science? It simply meant that science as heralded was not what it was claimed to be. Instead of being exact knowledge, infallible knowledge, it finally turned out to be the best that man could do at the moment, under the given circumstances, but not necessarily science at all.

So was anthropology the science of race. Instead of a science as such, it really was merely a built up, pet scheme of designing men, foisted on the world. Today it is not accepted even as a good theory. Races of men were developed long before some shrewd mind found out that that kind of "stuff" could be used for economic and political exploitation. Later, educational exploitation was pulled into the melee as an additional instrument and so the intelligencias of the world went to work.

Slavery was a great system for economic advancement. Everywhere the conquerors made slaves of their conquered victims. Up to this time as a civil institution, slavery was unknown; as a political institution, the result of wars, it was as old as the world itself. Its advent shocked the world; men

and forces lined themselves up pro and con and the monster was at work. This started along about the 17th century. Fast and loose for three centuries it wrought terrific havoc. Every kind of thought, word and deed yet to be employed by the malicious advocates of slavery, to justify the use of it, were called into being and used prodigiously. Black, for the slaves at this time came out of West Africa, was the stigma to justify slavery. The blacks had to be ignorant, inferior. They were the created tools of the white race. God made them so. The physical traits of black people carried with them spiritual mental qualities, or lack of them. The slave trade used these attributes as the foundation for business. The black man was not even human, and if he had any humanism in him, it was not the same kind as that of the whites.

The best brains of the white race set to work with everything they had to make human slavery plausible. It became a useful instrument for economic exploitation. Out of economic exploitation came political exploitation, then educational exploitation, and later social exploitation. All of the United States and the countries of western Europe, including Britain, wanted slavery because of the economic satisfaction it gave. The measures to which they have gone to justify and build up their exploitation are well known.

At the same time, along with individual exploitation, national and governmental exploita-



tion began in the form of incipient imperialism. When Columbus set out to find India, and discovered America, no mention is made of robbing, plundering and exploitation. The same is true when the other European countries sent representatives out to do the same thing. What Columbus was to pay for the riches of the Indies he was seeking, history has never recorded. What any other monarch gave to the "discovered" for what was found, is not recorded. The fact is, they went to take what they could find without regard to the rights of the other fellow.

Such was the moral quality of the world at that time. This makes a simple process of efforts to satisfy the vain-glorious and imperial ambitions of the world process. The United States was no different from the rest of the world. Some of her acts were less brazen and brutish, but the results were the same. America was the home of the Indian. Where is he today? The Romantic to the south of us and in the West Indies was more tolerant and less race conscious. But the nordic, the teutonic and germanic peoples spread their race virus. The white man must rule the world. Only the pure in heart could enter into the kingdom—the kingdom of racism, of white supremacy. Spain in her heyday planted her conqueror's heel upon the West Indies, Central and South America, much of Africa and parts of southeastern Asia. The Netherlands blossomed out and did the same thing; then Briton followed and built her empire upon the bloody backs of conquered darker peo-

ples. Belgium also entered the grand procession to empire. Germany and Italy rose to power too late to acquire much, but they joined the procession and grabbed what they could. Surely the white man was the anointed of God. India fell, China became a mere pawn, the Javanese Empire in the southwest Pacific was overrun, Malaysia, Indonesia, even Japan, for a brief while, fell under race domination. The whole Arab world of Western Asia, Northern Africa, was under white domination.

Whom the gods will destroy they first make mad. The white race was drunk with world power and lust for world wealth. The harvest was at hand.

The white brigands of the world fell out over the division of the loot. They grabbed for each other's throats. World War I came. The races late in arriving wanted a part of the booty. It was denied them. They demanded, "Lebeus raum." "A place in the sun." "Access to raw material." Racism had given the white man the world, why could it not give the Germans the same thing. Hitler, (Schickelgruber the paperhanger) had found it now. "The Herren folk" were the one to do the real job, conquer the world and be its masters. That was his job, the German people his tool. He set to work and World War II came into being. Racism, racial superiority, white supremacy, was about to pay off. The whole world was engulfed. The more sane of the white race were shocked at the direction and end of their long-cherished fetish. They balked, searched for a way

out. The whole damnable thing must be reversed. Democracy, real Democracy must be the ruler of the world. Racism must go. They had sowed the wind,—the reaping was the whirlwind.

The Greek mind once developed the dialectic. With its use they mastered all the technique of reasoning. Logic became the instrument of thought. Under logic criticism became the refining instrument for all knowledge. It played with thought, attacked all types of reasoning. It sought the ultimate in life. It became truth, knowledge. The best minds in Greece got busy with the instrument. The critic led the way to the skeptic; the skeptic took up the wand but his efforts ended in a blind alley. Their research shook the foundation of Grecian culture. Then the blowup came. Disciple Gorgas went the limit. He became the skeptic of skeptic, the "enfant terrible" of philosophy. He came out with the truth—"all that I know is that I know nothing, and, I am not even sure of that." No knowledge was possible. The critic had produced the skeptic, the skeptic had produced Gorgas and he had pulled down the temple of knowledge. He had stuck a pin in the mighty balloon of dialectics, so destruction was his logic. Grecian thought and world thought have not recovered from the shock. Now, all men are trying to establish the fact that they do know something and that that something is both discoverable, definable and usable.

Hitler was the "enfant terrible" of the race supremacy theory. No white man had ever thought that the idea so beautifully spun and so well used would turn on him for his own undoing. Yet, it did.

The United States and Great Britain had lauded the idea to the skies and each had built a political and social structure upon its sandy foundation. Great Britain used it as a basis for her imperialism, robbing and plundering India, Malaya, Burma, South Africa, and her small kingdoms of the West Pacific and South Pacific. France seized upon it and entrenched herself in West Africa and South-Central Africa, North Africa, French Indo-China, Siam and other parts of the world. The same was accomplished by Belgium and Holland. In our own southland the idea of "white supremacy" became rampant. From western Europe and America it spread over the West Indies and reached the farthest corner of west and South America. Under the practice the whites had to govern all the countries that were within America. If there were mixed groups in power, as they are in many of the countries of us, it must be kept a deep, dark secret and all the state representatives that came to America must be white. The story of the attitude of the South in all such matters and the results of that attitude are well known.

Great Britain as a white race became spokesman for all the dark peoples of the British empire. The only rights they had were those given to them by the

British. Statehood, nationhood, government, all were doled out on the decision of the homeland of the British empire, the British Isles. The policy was followed by all the countries of western Europe and even by the United States.

The scheme sailed along beautifully for the white man until the advent of Hitler, who, in his errotic "idiocy" conceived the idea of the master race and set the state of the German people above the rest of the whites. This was too much for them. All of western civilization rose to beat him down, and finally succeeded. Here was the race supremacy idea at its best. Hitler was the Sampson who pulled the temple in on himself and his people.

But the shock went home, not, however, until it had robbed the human heart of all social feeling and fellowship and caused all men to look upon one another merely as cold pawns in their scheme of things. In its death throes it has consumed billions of dollars worth of material wealth, millions of human lives and produced untold suffering, that will leave the world in the throes of darkness maybe for centuries to come.

The history of the Jew in all Hitlerdom, the story of Belsen, Lidice, Dachau, Oswiecim, and hundreds of other places, shows the level to which the human race had descended in its mad

hunt for superiority and race domination. Western civilization received a shock, the people who constitute it have awakened to a terrible fact. The lesson was learned at a terrible cost. It has not been accepted by all yet but the wiser ones have awakened to the folly of their science. A world beaten and bloody, weak and worn from its bitter experience is finally awake. Amidst the wreck and ruin of its creations, their minds will slowly take cognizance of its mistakes, study them, make the necessary corrections, and move on to a different, and we hope, a better world.

White supremacy and race superiority will not let go readily, will not give up its powerful hold upon the world, and recede from its spotlight on the stage, in a hurry. But, I believe it is on its way out. The bitter lesson has been learned. Hitler, bad as he was, has done the world good. If it has destroyed the shibboleth of white supremacy and returned man to the more normal things—equality before the law, before the bar of human judgment, and before the council of opportunity—even if it takes a century or two for the idea to soak into the minds of rabid races, it still will not have been in vain.

However, the tide has turned; the surcease is on. We almost feel like saying to ourselves, "God bless Hitler!" He may have been a blessing in disguise.



## FADING FAITH

By Vance Le Leon Shelto

Propetic Voices emanating from the four corners of the earth seem to agree that the general trend of the times is away from God. The opposite views, that is to say, the heralds of "all is well," "peace in our time" and "better days ahead" must be regarded, therefore, as coming from the lips of shallow thinkers, timid hirelings and professional opportunists. Their names are legion, therefore they outnumber almost beyond comparison the true prophets of God and the shepherds of His sheep. The world is accustomed to going with the "majority." For one thing it seems logical that the collective viewpoint of the majority must be right, that the "few" who hold contrary views must be suffering from strange hallucinations or smarting under the "whip" of failure or disappointment. Little credence is given to the cries of the righteous few. They are the "vain babblers," the "setters forth of strange doctrines." Today, as in the days of old, the true prophets who yearn for the return of man to his creator are counted as "meddlers" and "trouble makers" and "disturbers" of the status quo. And, also as in the days of Elijah, some of these servants of the Most High God are buffeted about, intimidated and persecuted in various ways for "interfering" with this terrible trend toward spiritual chaos.

Strangely enough, this alarming trend, to use a military term,

appears to be "spearheaded" by the clergy. The decline of Christian faith throughout the world, which has been greatly accelerated by the second act of the ghastly drama, entitled World War, is exceedingly disconcerting. Especially is this so when the third and perhaps last act, which may well be described as "the atomic consummation" seems to be waiting only for the signal of the political and military "curtain raisers." The world, thanks to certain powerful compromising segments of the clergy, has feasted so long on "mouth-watering" vanities, that it has no appetite for the truth. The truth is nauseating even to the supposedly "very elect," who like their adoring followers and cringing puppets, use their influence and power to keep it muffled and stifled. These so called "Christian" leaders are the proponents of "religion never was designed to make your pleasures less." They are the modifiers of Christian tenets to make them conform to the unchristian trends of the times. Again, some of these leaders do not believe in what they preach (if its from the Bible), or in what they read in the holy scriptures. Some have taken exceptions to the utterances of God, including His commandments, declaring them to be illogical, brutish, dictatorial and even an infringement upon the rights of man. It is said that a prominent leader of a large protestant denomination, after reading of God's dealing with

the peoples of the Old Testament, described the creator of man as a "dirty bully." One Dr. Meyer, a noted Lutheran cleric who bemoaned this horrifying charge against the Almighty, in a recent address, further pointed out that 21 per cent of the students of a well known theological seminary do not believe in the resurrection; 35 per cent deny the fact of the Holy Trinity; 51 per cent do not believe in the Virgin birth of Christ, that He was born as are other mortals, and that 61 per cent do not accept the atonement of Christ as necessary for human salvation. And it has been reported that we have a few theological "cranks" and ecclesiastical "crackpots" in the great A. M. E. Church who hold comparable views concerning the eternal truths and works of God.

Ah! listen to the "clay" challenging the Potter, "why hast thou made me thus." See the little stupid "handful of dust" shaking his fragile fist in the face of the Almighty God, who with one puff of breath, could flatten not only Nagasaki, but the whole universe. I can hear God saying again to these audacious, modernistic "wise men:" "Who is this that darkeneth counsel by words without knowledge. Gird up now thy loins like a man, for I will demand of thee, and answer thou me. Where wast thou when I laid the foundation of the earth? declare, if thou has understanding . . . Whereupon are the foundation thereof fastened or who laid the cornerstone thereof. When the morning stars sang together and the sons of God

shouted for joy." And I can hear him asking: "Hath the rain a father? Or who hath begotten the drops of dew? Out of whose womb came the ice? And the hoary frost of heaven, who hath gendered it? Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?" It has been reported that one of our leading pastors, who now aspires for the holy office of bishop, is of the opinion that "you will have to take some things you read in the Bible with a grain of salt." "The whale did not swallow Jonah, he could not for his mouth (the whale's) is not large enough to accommodate a human being." Well, who said it was a whale that gulped down God's messenger? We understand the Lord "prepared a great fish," for this miracle of the sea. "There is no hell, God is too good to punish His creatures by burning them alive," a former college president, who also wants to be a bishop, once declared, "according to the laws of gravity, it was impossible for Christ to walk on the water, or stretch forth His arms like wings and "ascend into haven," says the little student of the man who made "gravity." The story of the raising of Lazarus by our Lord brings from the skeptic: "It is contrary to medical science and the laws of nature for a man dead four days to be made alive again."

"Blind unbelief is sure to err

And scan His work in vain  
God is His own interpreter

And He will make it plain."

Fading faith. Can there be any hope for the world while minis-

ters of the Gospel of our Lord Jesus Christ, doubt divine processes and question God's plan of salvation? Indeed, what the Christian Church needs today is a vigorous, crushing reformation to bring her back to her spiritual senses. From the other side of the Atlantic we hear a noted English cleric's lament on this same subject. He blames the faithlessness of the British people upon the "spiritual anemia" of the English clergy. Being thus afflicted, he said, the clergy has been lacking in courageous leadership in one of the most crucial eras of the world. And now, the prominent bishop continues: "After two world wars in one generation, the British people, as a whole, do not believe in anything—not even in themselves." He further upbraided the church saying the church had allowed itself to "become infected with the spirit of self-sufficient humanism," and therefore it has lost its vision, vitality and spiritual authority. This is a serious charge and it is doubtful that it can be successfully contradicted. But England does not have a monopoly on "Anemic" ministers. We have many in America who are not only afflicted with "spiritual anemia," but with "moral paralysis" as well. Yes, over here too, we see the danger signal. The alarm is frequently sounded by men of vision, but like the prophet of old, they cry—"who hath believed our report." The noted Dr. E. Stanley Jones, blames this "fading faith" upon the failure of the ministers of Jesus Christ to tarry for the Holy Ghost. To use the great

leader's words, the majority of the ministers of today are "bypassing Pentecost," they are attempting to "whip up a spirit, instead of being filled with the Spirit." Among the reasons advanced by Dr. Jones for this regrettable attitude of the modern minister are—fear of losing his identity with the intelligentsia and his dislike for genuine emotional disturbances.

"O for a faith that will not  
Tho' pressed by ev'ry foe,  
shrink,

That will not tremble on the  
brink

Of any earthly woe.

A faith that shines more bright  
and clear

When tempests rage without,  
That when in danger knows no  
fear

In darkness feels no doubt."

Fortunate for the church, there are yet watchmen throughout her borders who have not been lulled into complacency by the music of material progress. Fortunate for man that there are yet prophets who have not "bowed the knee to Baal." They see the need for the revival of Christian conscience, for the re-birth of faith. Fortunate indeed for the world that they have not despaired of salvaging the "faith of our fathers" from the moral wrecks of time, nor given up the hope of resurrecting Christian standards. But at the moment it is as if Christ has again been crucified, lead and buried, and these prophets tremblingly but undauntedly wail like the sainted Mary of old who stood before the first Easter's empty tomb: "They have taken away my Lord



and I know not where they have laid him." The clergy must realize that dying men today want to know Jesus Himself, not just a little information "about" the Saviour of Men. "Sirs we would see Jesus," is the plea of countless thousands. They want to see the Jesus of fact and reality, not merely the Jesus of tradition. They want to know:

"Where dost Thou, dear Shepherd resort with thy sheep  
Go feed them in pastures of love

Say why in the valley of death  
should I weep

Or alone in this wilderness  
rove?

Ye daughters of Zion, declare  
have you seen,

The star that on Israel shone  
Say if in your tents my Beloved  
has been

Or where with His sheep He is  
gone."

Fading faith. Let us bring  
back the Lord in all His glory.  
Let us re-discover that faith that  
man's logic cannot impair, yes  
that God-given, overcoming  
faith.

"Lord give us such a faith as  
this,

And then what e'er may come  
We'll taste e'en here the hal-  
lowed bliss,

Of our eternal home.

## THE ROMANCE OF THE AFRICAN METHODIST EPISCOPAL CHURCH

By Dr. Norman W. Brown

*Bishop and members of the Tennessee Annual Conference, Ladies and Gentlemen:*

I have been ordered to preach a sermon on Education tonight. I confess my inability. A sermon contemplates a scriptural text, an introduction or premise, divisions and subdivisions which are distinctly homiletical, hermeneutical, exegetical, inspirational and so many other things that I do not feel myself competent to bring before you at this hour.

From time in memorial we have been rehearsing the history of the African Methodist Episcopal Church; telling of its bishops, its general departments, its schools and colleges, until one knows it as everyone else. To me the real story of the

African Methodist Episcopal Church has never been told. I copied from the dictionary this definition: romance—work of fiction, adventure, novel, fable; to invent and tell a fictitious story; exaggerate.

Once upon a time a man said, "I have seen strange things to-day." If your dreams are retrospective, they can sweep million years of yesterday. They go back beyond the farthest stake of geological table and dream "once upon a time there were men and maidens, flowers and birds, music and laughter, singing and dancing, wooing and wedding, sunshine and shadow, meadowy breezes and summer sun, winter bleak and autumn chill" when men dream of yesterday.

Creation is a fancy. Eden is a dream; a dream of far off yesterday. The advent of a serpent is as a tale that was told. The intrusion of external elements, a strange voice. A poisonous breath breaks the harmony, mars the picture, puts out the sun—darkness comes down and prevades. Man seeks succor. In his meanderings he wonders; he cries; he prays. Every man's hand is against his brother. Fraternal blood drenches the earth. His helplessness becomes apparent. He thinks of bliss forfeited, of ecstasies gones. He becomes sick of blood, worry with his meanderings. He builds altars. He discovers gods. He organizes clans and tribes; they fight; they bleed; they die, but they dream through the centuries. They dream of universal brotherhood.

On the banks of the Nile, they built their pyramids and embalmed their dead. Phoenician ships carried their ideas and their commerce to Greece and then to Rome, to Gaul and to Britain. On Mar's Hill, a man dreams the dream of a God who comprehends in his equation the interest of all the people. He gives his life for his idea.

And others dream. They decipher ancient hieroglyphics; translate dead manuscripts excavated from lost worlds, seeking to perfect a religious idea, a God that will fit into their psychic limitations and reflect scheme of their bigotry and pettiness. Much constitution, multiplicity of creeds, vehemences, documents of doctrines, high sounding phrases with Godly apparel and sanctimonious cere-

monies, fail to make dreams come true. For men will dream, and a man is a man for all of that, for all of that.

All dreamers are not in Babylon or in Egypt, and all dreams are not of war and of famine. There are dreams of men and of epochs; dreams of freedom and of liberty. I am not a chemist nor a psychoanalyst but methinks if I could take men of all shapes and sizes, from every clan and every clime and analyze their mental fibers, I think I should find that the dominant yearning of their being is for freedom and for liberty.

The African Methodist Episcopal Church is a misnomer if you so denominate it simply as a church. Churches are built upon doctrines, dogmas and creeds. The African Methodist Episcopal Church is a principle. It is found upon an ideal. Of course, it is implimented by human agencies, by bishops and preachers and teachers. They do not represent the African Methodist Episcopal Church; they are the scaffolding, the transmitters. Never since the morning stars sang together and the sons of God shouted for joy has the world needed an idea as it does today—the idea of one God and one humanity with similar needs and one destiny.

Richard Allen did not found African Methodism. African Methodism is the voice of God that has been resounding through the universe since Cain spilt his brother's blood on the land of Mesopotamia, seeking some medium through which it could transmit the idea to the world. A blacksmith's shop on

the corner of 6th and Lombard Streets in Philadelphia, in Fish Alley in Baltimore, in Salem, New Jersey and in Wilmington, Delaware were the chemists who gave dynamic impulse to a coagulated idea and sent it revibrating down the dire cliffs of the ages.

To my mind, Mr. Chairman, we are just putting up the framework. The selfishness of Russia, the bigotry of Great Britain, the bluntness of America, the inaptitude of China, the folly of France says to the African Methodist Episcopal Church, "It is yours to take the Adamic energy of brotherhood and disseminate it to the nations until avarice, greed, over-lordship and lust of power shall be blasted into smithereens and a man shall emerge—the man of Calvary who wears salvation on His brow and in His breast, a lamb.

No, ladies and gentlemen, all these schools, all these colleges, all these churches, and all these businesses are not the A. M. E. Church, but through them we impliment it.

One day I overheard a conversation. A man was crossing the plains of Samaria. He stopped at Jacob's Well for a drink of water. He was foot sore and leg tired. I heard Him say to a fallen woman, "God is a spirit and seekest such to worship Him in spirit and in truth."

Spirit is as invisible as it is universal and unselfish as it is dynamic. The African Methodist Episcopal Church must become a spiritual dynamo. I heard another man say, "Not by might, nor by power but by my spirit saith the Lord of Hosts."

But my brethren and sisters, I beg you to bear with me just a minute while I borrow Jimmy Doolittle's fastest flying airplane. I fly 10 million miles in outer space, and I hook it to some iceberg on some extended mountain range. Then I borrow a ray of celestial light and ride to the Imperial City where the Trinity is making the program for this post-war period. I stand uncovered in those awful presence and I ask a six-winged angel, who keeps guard, to let me peep at the agenda of the Divine program. I see written in the blood of Calvary, "Humanity! Humanity! Humanity!

From alpha to omega there is one continuous strain echoing revibrating through the centuries that man, the object of Divine beneficence and love, must be redeemed from the course of a broken law. No more worlds will be made; no more thrones mounted; no more systems organized until man has been given freedom and liberty.

Smelted in the fiery furnace of this southland in the slave pens and on the auction block in cotton field and turpentine swamp, fleeing from the blood hounds yelps, scourged by the overseer's whip, the instruments of our warfare were forged. God our Father, Christ our Redeemer, Man our Brother.

The blood speaks from a thousand battlefields and is inscribed in letters of fire and blood upon the blue dome of the Concave Heavens. By this sign we conquer.

To the African Methodist Episcopal Church the world is the Lord's and the fullness there-



of. We are rich in potential possibilities and in faith for the righteousness of our cause and its ultimate triumph. Lincoln in Oxford, Pennsylvania was founded upon philanthropy, Hampton, Tuskegee, Fisk and the rest of them, but at Tawawa Springs in Greene County, Ohio, Daniel Alexander Payne, dreamed, and his dreams came true. At Kittrel, North Carolina, R. H. W. Leek, J. H. Baraham and George D. Jemison dreamed, and their dreams came true. In South Carolina, Georgia and in Alabama, in Florida and in Mississippi, in Arkansas and in Texas, in South and West Africa, the African Methodist Episcopal Church early learned that ignorance is a burden too heavy for anybody to carry, and that knowledge is power when all else is powerless. The people with the greatest amount of knowledge will rule those with less knowledge.

It is the power of knowledge

## UNION ELECTRIC APPOINTS NEGRO

St. Louis—Mrs. Dorothy Hawkins Jaymes of 4223 Enright Avenue was recently appointed as a home economics consultant by the Union Electric company of Missouri. Mrs. Jaymes is the first Negro to be appointed to a professional position by this company.

She has had a distinguished career in the home economics profession; having taught in the

which tunneled the mountains; (2) bridged chasms; (3) harnessed lightening; (4) conquered the tempest; (5) annihilated distances; (6) mastered diseases, and (7) behold the African Methodist Episcopal Church dreamed a dream.

Behold we have another dreamer, and I dare his dream to come true. The mountains would not go to Mohammed so Mohammed must go to the mountains. And Bishop Wright dreams. From Georgia he come, by the way of Chicago; he pauses at Pennsylvania and tarries at Wilberforce. He dreams of an academic escalator. It was impractical for all the epople of the 13th Episcopal District to go lege to them. If his dreams come to college, so he brings the coltrue, he will have written the most advanced far-reaching and utiliterian chapted in the African Methodist Episcopal Church since Bishop Turner invaded South Africa.

adult education division of Prairie View State Teachers College in Prairie View, Texas; and New York City, New York; she also taught at Wilberforce University, Wilberforce Ohio, for a number of years.

Mrs. Jaymes received her master of arts degree in home economics from Columbia University, New York, N. Y., after graduating from college as "Magna Cum Laude" of her college class which was the highest honor received.

# High Churchmen

Dr. A. O. Wilson, A.M., D.D., better known to the rank and file as plain "Bill" Wilson, is the epitome of Christian courage and representative African Methodism down in New Orleans where he labors for the cause of Christ as the most successful and outstanding pastor St. James has ever been blessed with. A fine family, including Sister Wilson, Ph.D., who can exemplify the finest hospitality; and an A-grade student daughter, work with our friend, "Bill" Wilson, who prayerfully and humbly seeks our Episcopacy.

Have you ever been to West Palm Beach? You need not worry about East Palm Beach, just go to West Palm Beach on Sunday and worship with Dr. S. A. Cousins, Sister Cousins, the three fine Cousins children and one thousand Payne Chapelites!

Payne Chapel boasts a new \$7,500.00 pipe organ with the console only in the audience's sight! She boasts with three great choirs! She boasts of a "full congregation" every Sunday night! She boasts of the only Negro Chain Grocery Store Owner in America, Brother Carl Robinson, treasurer of Payne Chapel; last year his business grossed over \$500,000.00!

And Dr. Cousins, friendly big brother, eminent pastor, Wilberforcean and Payne Seminary alumnus, has thrown his hat in the ring for the Editor of the Southern Christian Recorder. The friends all over African Methodism wish him success!

Dr. E. A. Selby is doing a big job at our Sunday School Union; and He Is Not Having Our Sunday School Union Board To Turn Over a Building To Him For Back Salary Either!

And just why do we compel the present secretary to pay two additional General Officers' salaries when the former Secretary had to be given an entire three or four-story valuable office building in payment for his salary? Is it fair? Is it just! Do not be deceived by the political Sycophant; we are not going to change Dr. Selby in 1948; the church is not that limited in brains!

Dr. L. L. Berry has swung around the A.M.E. Circuit with the Bishopric Bee buzzing around his mind. He is a wise maneuverer, an adroit handler of affairs, and a seasoned campaigner. His trip was not in vain as the numerous endorsements in the Fourth, Tenth, Eleventh and other Districts will show.

The A.M.E. Church loves manhood. That is why we elected Bishop J. H. Clayborn; and that is why, as a group, we admire L. L. Berry, D. O. Walker, A. O. Wilson, W. F. Ball, J. L. Glover, J. S. Bryan, T. J. Miles, Prof. Garrett, M. M. Lewis, G. T. Sims, Carl F. Flipper, W. D. Wilkins, C. A. Williams, Fred Hughes, W. M. Barnes, T. S. J. Pendleton, Uncle Vince Townssend, O. Sherman, G. W. Blakely, Wm. Eason, Tally Addison, J. A. Thomas, Dr. Benbow, E. A. Adams, L. H. Smith, Jr., J. H. Smith, Prince F. Jackson,

"Uncle" Jack Howard, T. L. Sanders, I. C. Oliphant, H. F. Cooper, A. W. Harvey, Sr., B. F. Cooper, B. T. Alexander, J. S. Grant, L. G. Grady, L. A. Stroud, C. P. Hobbs, G. D. Carnes, J. O. Cowan, T. L. Scott, C. J. Powell, W. C. Davis, J. H. Knight, H. E. Davis, A. L. Bennett, A. J. Carey, Jr., C. N. Thompson, J. C. Brewer, J. W. Bennett, J. M. Wise, L. J. Jackson, R. F. Washington, T. B. Scott, Frank Churchill, B. S. Stone, L. G. Duncan, J. B. Carter, M. C. Miller, G. W. Brewer, M. R. Dixon, Sr., T. J. Davis, Harvey Porter, J. H. Edge, J. S. Thompkins, A. J. Polk, G. R. Polk, S. M. Davis, S. Smith, J. W. Hall, L. A. Pinkston, G. M. Banks, G. Horace Jenkins, L. A. Haynes, B. M. Hughes, A. F. Davis, D. V. Kyle, I. N. Patterson, "Judge" Link, W. M. Steveson, S. H. Barker, H. N. Robinson, Wallace Wright, Frank Veal, Frank Moore, D. B. Taylor, John Little, G. T. Stinson, John Alexander, R. A. King, L. A. Scott, Wm. Ogleton, J. P. Q. Wallace, E. W. Whitfield, H. T. Primm, P. W. Rogers, J. W. Hair, S. S. Stephens, N. H. Jeltz, E. J. Odom, Willard Leake, A. E. Andrews, J. A. Crowe, G. C. Scrivens, B. J. Johnson, Dr. Hankins; and the number grows. Let no one deceive you; there are plenty real men in the A.M.E. Church. This small group does not even scratch our "manhood surface," thank God!

Bishop R. C. Ransom's "Episcopal Saboteurs" is startling, revitalizing, inspiring, encouraging, and pregnant in meaning for ministerial sycophants whether they be Bishops or licentiates. And almost in the same literary breath, Bishop J. H. Clayborn took out his sword of righteous indignation to slay the pillagers, the grafters, the Hitlers, and those wolves in sheep clothing who rob the helpless, and dam up the streams of manhood in the African Methodist waters!

It looks like Dr. George Singleton, journalist of the first rank, and an able exegete, representative of the Brains of Protestantism, will succeed Dr. C. W. Abington, as Editor of Religious Literature. He has an inimitable literary style.

The Church is patiently waiting to hear from Dr. George M. Banks, whose caption is "The Black Man." He is a fine Presiding Elder, and always has something to say.

Dr. G. Horace Jenkins, the pulpiteer, who answers every call of his Church, has established "New Frontiers" for the pastorate at Quinn Chapel, Louisville, Ky. But, brethren, don't let Jenkins have the credit; see that Mrs. Jenkins, that choice bit of womanhood, who supervises Quinn Chapel's parsonage, receives the major credit; she is a jewel.

Dr. R. C. Henderson, over in Brooklyn, at Bridge Street Church, has reached the apex of his ministerial success while pastoring this outstanding citadel of the Church. Not only has Bridge Street acquired more commodious quarters to house the crowds who flock there to "witness the Spirit" with Dr. Henderson, but they have bought and paid for the same.

Do you remember Uncle Jeff Ransom?" Well our good friend Henderson had the good sense to marry Uncle Jeff's fine daughter, and she is his charming companion, his friendly collaborator.



Dr. David Norris is giving the Church some most thoughtful editorials these days. It seems that he is thinking seriously, and dipping the finger-tips of his thought probings beneath the shallow surfaces of visionless minds to probe the depths for Truth! He is truly "still water" that runs deep. Like good religion, he grows better and better; and Mrs. Norris, a fine looking Georgia girl, is a mighty fine woman.

The "news" spreads that Drs. J. D. Cowan and G. D. Carnes, two "North Carolina giants," certainly associated themselves with the other North Carolina Regulars in the two fine conferences to render great reports unto Bishop M. H. Davis, forthright leader, far-sighted prophet, and one of African Methodism's greatest benefactors..

For do not forget that while others cautioned silence, Bishop Davis lifted his voice, calling the Church to battle for the righteous cause of reclaiming our Sunday School Union, less all the property go for Back Salary!

Have you been through Atlanta recently and noted the architectural changes Dr. Babcock and Bethel's great congregation are making down on Auburn Avenue?

They recently burned a \$73,000.00 mortgage; they are spending around \$10,000.00 in beautifying the loadstone of Georgia African Methodism; Bethel is putting on new garments as an evidence of Dr. Babcock's able leadership; she is telling the general church that her pastor, an eleven years' man, is able to liquidate general church problems as he has liquidated the local problems; that he is fully seasoned and ready to superintend the general church as a Bishop.

## FIRST LOUISVILLE ALDERMAN

Louisville, Ky.—(AP) — Eugene Clayton, the first Negro to be elected alderman in the history of Louisville, was inducted into office Saturday.

## WHITE MD. CHURCH HEARS FIRST NEGRO SERMON; 4 CONVERTS

Baltimore—Bishop Alexander Preston Shaw, of the Baltimore area, Methodist church, established a precedent recently when he preached in the Harlem Park Methodist Church here, the first

Negro to be given this opportunity in the history of the church.

As a result of Bishop Shaw's sermon, a young father of the congregation was converted, and, in turn, persuaded his wife, who had been reared a Catholic, to become converted also. The young people shared their experience with another couple, this husband being a Catholic.

The minister of the Harlem Park Church, the Rev. J. E. Kemp Horn, baptized three children in the latter home, and reports that the mother gave her life to Christ.

# VOX "ELDER"

VOLUME I. No. 1

JANUARY 1, 1946

*District Organ of the Cuthbert, Georgia, District*

W. D. JOHNSON, Editor  
"Archery" Plains, Ga.

We begin a new era for the Cuthbert District of the Southwest Georgia Conference in sending forth this "Memo;" and being "The Elder" we begin with a text

*"Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."* (I Timothy 4:16.)

So many of our preachers and members try to change our *Doctrines*. They want to substitute *Wishing* for *Prayer*, *Money* for *Peace of Mind*, "*Lucky Mo-Jo*" for *Security*.

Only the *Doctrines* can save! Paul's advice to Timothy—*Don't tamper with the Doctrine! Teach it! ....*

*"Neither give heed to Fables and endless Genealogies, which minister questions, rather Godly edifying which is in Faith; So Do!*

*"But refuse profane and old wives' fables, and exercise thyself rather unto Godliness (Doctrine)!"*

The Boys are coming back but they are also leaving too!

A Fox attacked a man who got out of his car to look at his tires. Makes us think hard about tire rationing which goes off today, and, too, about that fake "shell-shortage" which Negroes suffer from. "The Elder" is out all times of night, sometimes two miles from a house alone.

We hope that a certain Steward "On-The-River" enjoyed the *Sugar* sent by "The Elder." He tries to *deliver*, but *tires* and *Sugar* are two items most difficult. Once we snagged a *Carton* of *Camels* for a steward a thousand miles a way.

The Christmas Presents given by "The Elder" at the "Get-together" seemed well accepted. All-in-all, it was a lively meeting. "The Elder" wishes to thank those who "Braved the Weather."

Two pastors were present with "The Elder" attending the Anniversary Celebration for our Bishop at Savannah: Revs. F. L. Riley and R. L. Tyson.

The weather was bad last Sunday (5th) at Richland, but Rev. H. J. Scott and Rev. H. R. Randall met "The Elder" with full 'Sessment and sent him on to "Willi-ami" Alabama to attend the funeral of one of the most loyal members of the Georgetown (St. Stephen) Circuit, Mrs. Lucy Shorter. She was the leader of a family of 12 members (all her own offspring and in-laws) who last year put a \$300 roof on "Her" church and also the windows "in." All the district loved Lucy Shorter.

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It was quarterly conference day at "Willi-ami" and "The Elder," Rev. Mr. Crouch, was at his post. "Willi-ami" is just across the Chattahoochie River from Florence, (by canoe) the birthplace of African Methodism "on-the-river," north of Eufaula, Alabama. Willie Hill-Powell, a famous Georgian, came from there. Remember her? She was famous in Society Circles down Savannah way.

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Every pastor Must Pay his District Conference Budget. That new dormitory must be built!

Every member get a member for Easter.

Don't forget! Area Council at St. Mark, Columbus, Ga.

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### NUGGETS

The Church was shocked sometime ago at a Bishop asking for ten dollars (\$10.00) per member for general church funds—Small Potatoes!

The Presbyterian Church is asking for thirty-two dollars \$ (32.00) per adult member in 1946. (They asked for twenty-seven dollars (\$27.00) last year.)

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The highest "'Sessment" on a charge on the Cuthbert District is only \$2.10 per budget member! Laff that off!

We can pay it and we will, barring sluggards!

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### WINNING THE CASE

Two Stewards from the leading charges on the district objected to raising the district "Contingent." (Just as two leading pastors did last year.) Then, too, those same two "kicked" on raising "The Elder's" 'Sessment.

Let's look into it and see if they are too high!

The custom is: "Each member pay twenty-five cents (.25) per quarter." That being true, here is what "The Elder's" 'Sessment ought to be according to membership per charge on the Cuthbert District compared with what they really are:



| Charge                      | Budget Membership | Present Assessment | Should Be |
|-----------------------------|-------------------|--------------------|-----------|
| Payne Chapel .....          | 449               | \$50.00            | \$112.00  |
| Lowell Circuit.....         | 792               | 55.00              | 196.25    |
| Springvale Circuit .....    | 238               | 30.00              | 59.50     |
| Georgetown Circuit .....    | 290               | 35.00              | 72.50     |
| Pleasant Grove Circuit..... | 308               | 30.00              | 77.00     |
| Bluff Springs Circuit.....  | 195               | 25.00              | 49.50     |
| Cuthbert Circuit .....      | 155               | 25.00              | 38.75     |
| River Bethel Circuit.....   | 170               | 25.00              | 42.50     |
| Richland Station .....      | 153               | 12.00              | 38.25     |
| Hatcher Circuit .....       | 148               | 20.00              | 37.00     |
| Friendship Station .....    | 30                | 12.00              | 7.50      |
| Benevolence Mission .....   | 3                 | 3.00               | .75       |
| Level Hill Mission .....    | 5                 | 3.00               | 1.25      |
| Cotton Hill Circuit.....    | 30                | 15.00              | 7.50      |
| Punkin Town Mission.....    |                   | 1.00               | .00       |
| Per Quarter .....           | 2961              | \$341.00           | \$739.50  |

Some pastors say they haven't got the Budget membership. Well, suppose, for instance, the top charge had 300 members actually or that Lowell had 400, the "Assessment" would still be low! But, of course, they both have more members than that!

*So mote it be! Amen!*

Better put away some of that Lard and can some of that Butter 'cause grease is going to be grease in 1946. You may have to make your own soap, that's grease, too, you know.

Corn is selling at \$1.18 per bushel in Chicago; it can't be worth much more F.O.B. the barn.

There is no need for you to have Roaches and Flies now with DDT on sale at all drug stores and the ministers selling Roxor roach powder. Every dead roach means money to you in health and cleanliness.

Everybody (who reads) is asking "The Elder" about the 'Tomic Bomb. Personally, it doesn't worry the "Elder" for two reasons:

This God I serve made *all* things and when He made the power He, at the same time, made elements to *kill it*! Somebody will find it directly if the Russians haven't already. We're a smart nation, all right, but not *all* the rest of the nations are fools!

The second is this: *I don't live in town!* (Smile.)

"The Elder" and "VOX POP" are one and the same person.

Our candidacy for the managership of the Book Concern hinges upon our loyalty to the program of Georgia and the church.

We've made many mistakes in this first issue because we don't know how to operate *all* of the machinery, for this we are sorry but we'll learn; in fact, we are going to learn *all* business machines because when we get that Book Concern we intend to give the church all the books required at a cost the R.F.D. "Boys" can reach. A Word Hymnal for \$ .50; a Discipline for less, if possible—no higher any how! Pray for us!

## SATURDAY SERMONETTE BIG ENOUGH FOR GOD

By Rev. J. A. MacCallum

In Isben's play, *Brand*, one of the characters, is a clergyman with a single-track mind who is obsessed with an ambition to build "a church big enough for God." On first blush this purpose sounds fantastic, but reflection will show the validity of the underlying idea. Many a house of worship has been built which has not been roomy enough for God. Alike in great Cathedrals of exquisite beauty, standing at the crossroads of the world, and in humble meeting houses in the frontiers of civilization, God has often been excluded or restricted to quarters which forbid freedom of the spirit.

Primarily the Norwegian clergyman was, of course, not thinking in architectural terms. The church he had in mind was a church of the spirit. How tragic it is that the long roll of saints and martyrs is so largely made up of men who in their several generations were excluded from the orthodox sanctuaries of their time. The Church of England was not big enough for John Wesley, and a century later the Methodist Church was too small

for William Booth. These men are typical of thousands in all generations for whom there was no room in organized religion. In their exclusion God himself was excluded.

The means by which exclusion is effected are varied, but they all derive from narrowness of outlook and lack of imagination. They are racial, creedal, social and economic. God cannot be confined to any race, creed or caste. A fashionable church is a misnomer, for God is not fashionable. So also is a rich church, for it would exclude God's own Son, who had nowhere to lay his head. The church that is big enough for God will shelter the pure in heart of every race and faith.

## NEW YORK PASSES BILL TO OUTLAW RACE DISCRIMINATION

Albany, N. Y.—The New York State Senate Monday night passed the Ives-Quinn bill outlawing discrimination in employment because of race, color or creed or national origin and sent it to Gov. Thomas E. Dewey, who was expected to sign it almost immediately.

# ***Interracial Activities***

## **SIGNIFICANT FIRSTS IN 1945**

Dr. Horace Mann Bond named first Negro president of Lincoln University in Pennsylvania.

Atty. Irvin C. Mollison of Chicago named by President Truman to judgeship in U. S. Customs Court, New York City.

Jackie Robinson signed by Branch Rickey of the Brooklyn Dodgers to play with Montreal Royals baseball team.

Dr. Edward T. Holoway appointed instructor in the Department of Medicine, Women's Medical College of Pennsylvania.

Dr. David Jones, president of Bennett College, elected to executive board of Association of American Colleges.

Mrs. Estelle Masey Riddle, a nurse, named to faculty of New York University.

Mrs. Adelaide Cromwell Hill appointed instructor in sociology at Smith College. Sterling Brown of faculty at Vassar College.

William J. Anderson, first Negro legislator in Vermont.

First mixed units in U. S. Army see action in European Theatre.

Col. B. O. Davis, Jr., first Negro officer to command a U. S. Army post; succeeded Colonel Selway as commander of the 477th Composite Group (Air Corps) at Godman Field.

Ensign Samuel L. Gravely,

Jr., Richmond, Va., first Navy Negro officer assigned to a combat vessel.

Rudolph Dunbar conducts Berlin Philharmonic Orchestra in Berlin.

Lily-white policy ends at American College of Surgeons in New York City and Chicago.

Three Negroes on University of Pittsburgh football team.

Color bar of Federal Bar Association broken by admission of three Negroes.

Navy drops separate training program.

Madame Eboue, wife of the late Governor General of French West Africa, elected to the Constituent Assembly in Paris.

New York State passes first F.E.P.C. Law.

## **LIDICE AND BEKASI**

When the Nazi, with characteristic German brutality and efficiency, eliminated the town of Lidice, Czecho-Slovakia, and slaughtered many of its inhabitants, a great wave of revulsion swept over the civilized world.

Lidice became the rallying cry of the democracies in their righteous struggle against bestial Hitlerism.

A movement was soon afoot to re-name many towns in many parts of the world after the brave little Austrian town that had defied the forces of Fascism and had been razed because of its stand.



It will be interesting to see if the same people who made the welkin ring with cries of rage over the elimination of Lidice will be as concerned over the fate of Bekasi.

Bekasi is a town in Java twelve miles from Batavia, the capital, and is inhabited by brown people instead of whites.

The British army, which is currently slaughtering Indonesians in order to force them to again accept the Dutch yoke, charged three weeks ago that the people of Bekasi murdered the occupants of a Royal Air Force transport plane that crash-landed near the little town of Bekasi.

Last week a force of British Indian mercenaries, proudly marching behind the Union Jack of Socialist Britain, completely burned down the town of Bekasi after the RAF took a heavy toll of the inhabitants by air bombing the British ground forces ruthlessly attacked the survivors.

Finally the British infantry entered the shambles that had been Bekasi and the remaining inhabitants were herded together like sheep and told to leave what remained of their homes presumably to sleep in the open fields.

A newspaperman on the spot reported that "The scene resembled those that took place in Europe, with families removing their belongings on their backs and in carts. The aged and invalids were carried by relatives. The town then was virtually burned to the ground . . . What happened in the eastern part of Bekasi is unknown, as troops re-

fused to allow correspondents to go into that area."

Here the fiendishness and frightfulness of a kind unsurpassed in Europe or anywhere else by any of our late enemies, and yet not a single editorial has appeared in any prominent daily newspaper condemning this outrage which is unsurpassed by only the horrors of Hiroshima and Nagasaki.

As if to pile infamy upon infamy, the British are arresting so-called war criminals from among the few survivors of Bekasi—people whose only crime is that they were fighting for the freedom of their native land.

The British have gone beyond the Biblical eye-for-an-eye and are taking a body for a finger nail in their frantic effort to win back for the Dutch, British and American investors the rich dividend-producing properties.

Will there be any campaigns to name American and other towns after Bekasi?

Will there be a loud clamor that the criminals who razed this Javanese town and slaughtered its inhabitants of all ages and sexes be apprehended, tried and executed like Germans and Japanese war criminals?

We wonder!

## UPROAR IN NORTH CAROLINA

The University of North Carolina is in an uproar because the Student Legislature has proposed to admit Negroes to next year's session.

This Students' Legislature is a forum of student representa-

conscience on the one side and the threat of reduced appropriations as the price of such freedom on the other side, in all times of every white institution in the State, and its favorable vote on admitting Negroes to membership was 110 to 48.

In a truly democratic society the present hubbub would be amazing, but it was to be expected in the Solid South.

Secretary of State of North Carolina, Thad Eure, sought to make the Student Legislature retract its invitation to Negroes, but to no avail in the face of the determination of militant white students.

The press of North Carolina has entered the controversy and there is talk of punishing this outstanding university by reducing its State appropriation.

To this, James Wallace, student leader at the university, has replied, "To hell with the cutting of appropriation for the university," thereby voicing the sentiments of a large segment of educated Southern white youth.

Outstandingly commendable has been the position taken by President Frank P. Graham, the great and sincere Southern liberal, who has said in this connection:

"I find that our administrative policies of academic freedom have become involved in the present controversy over views expressed and positions taken by the students of the university.

"If the issue were drawn between the freedom of students to speak their honest opinions and vote their convictions of humanity we would take our steadfast stand with the people of North Carolina on the side of freedom and conscience."

There is every evidence a new spirit is abroad in the South today.

There are young white people and young-old white people who are getting sick and tired of the hypocrisy and reactionism which has been a blight on the South for centuries.

They are everywhere below the Mason-Dixon Line demanding a new day, and it looks as if they are going to get it sooner than many anticipated.

## X-RAY'S ANNIVERSARY

Prof. Wilhelm Carl Roentgen, so some say, was working in his little laboratory in the physics department of Wurzburg University in Bavaria on a November evening back in 1895. He hauled out a book to look up a point and left a key in it as a bookmark. The book was lying on a photographic plate by the merest accident. As the professor moved about his laboratory he picked up a Crookes tube—an electrically charged vacuum device—and, again by accident entirely, laid it on the book he had been reading. When the photographic plate was developed, it held not only the picture that had been taken, but also the outlines of the key which had been used as a bookmark.

Roentgen was both puzzled and excited, for he knew he had something new and he did not know what it was. Next day he asked his students what they thought of the phenomenon, and they were as perplexed as he. The conditions that had prevailed the first time were duplicated, and again the outline of the key was plainly visible on the plate. Obviously there were rays that penetrated the solid matter, and Prof. Roentgen named them "X" because they were an unknown quantity. For weeks the professor experimented before he made his first public demonstration by showing on a screen the bones of the hand of a fellow scientist, Dr. Von Killiker.

The foregoing is the more interesting of several accounts of how Prof. Roentgen hit on the X-ray, and we'd like to believe it entirely. A noted encyclopedia, however, says: "In 1895, while experimenting with a highly exhausted vacuum tube on the conduction of electricity through gases, he observed the fluorescence of a barium platino-cyanide screen which happened to be lying near. Further investigation showed that this radiation had the power of passing through various substances which are opaque to ordinary light, and also of effecting a photographic plate."

Take your choice. The important thing is that this marks the 50th anniversary of a discovery that has been of inestimable value and benefit to mankind in a striking variety of ways.

## INCLUSIVE ARROGANCE

For those who would view a case of inclusive arrogance there is no better sample than Walter P. Reuther, vice-president of the United Auto Workers Union, in his attitude toward General Motors during wage negotiations. Mr. Reuther capped the climax of his performances by declaring the attitude of the company has "defied public welfare." The company has refused to bow down and accept Mr. Reuther's dictum that it must grant a 30 per cent wage increase, or 48 hours' pay for 40 hours' work. It has denied him the right to inspect its books and decide what profits it can earn. It has insisted that the Office of Price Administration, and not Mr. Reuther, would decide whether price increases were to be put into effect.

In brief, General Motors has taken the position that Mr. Reuther is neither running the business nor going to. If that amounts to defiance of the public welfare, then General Motors is guilty as charged. Anyway, it is a fair sample of the manner in which certain union leaders are throwing their weight around and of how men can become puffed up with authority of a sort. It is an even more graphic illustration of what it means to endow a man or an organization with powers that are not balanced with legal responsibility for their proper exercise. If Mr. Reuther will re-examine himself, he will discover that he is not the people of the United States, just one of them.



## A "LOOK AT THE BOOKS" OR "A FINGER IN THE PIE?"

*Which is the UAW-CIO really after? Is it seeking facts—or new economic power? Does it want to know things—or run things? These questions concern you as well as General Motors.*

For years the facts about General Motors have been made public.

In spite of this, the UAW-CIO demands a chance to look at our books, with the hint that we could meet Union demands "if the truth were really known."

We have firmly declined to recognize this as a basis for bargaining.

### 1. *The Full Facts Are Published*

How much General Motors takes in each year—how much it pays employees—how much it pays to stockholders—how much it pays in taxes—how much net profit we make—and many other facts are plainly stated in annual reports and quarterly reports.

These are broadcast to 425,000 stockholders from coast to coast—sent to newspapers and libraries. Additional copies are free for the asking.

### 2. *All Figures Are Thoroughly Checked*

Every General Motors Annual Statement is audited by outside auditors. Similar figures are filed with the Securities and Exchange Commission.

Does the UAW-CIO honestly believe that General Motors would or could deceive these experts?

### 3. *The Basis of Collective Bargaining is defined*

The Wagner Act lays down the rules for collective bargaining. These cover such areas as rates of pay, hours of work, working conditions.

No mention is made of earnings, prices, sales volumes, taxes, and the like. These are recognized as the problems of management.

### 4. *Something New Has Been Added*

The obvious fact is that the UAW-CIO has gone beyond its rights under the law—and is reaching not for information but for new power—not for a look at past figures, but for the power to sit in on forecasting and planning the future.

A "look at the books" is a clever catch phrase intended as an opening wedge whereby Unions hope to pry their way into the whole field of management.

It leads surely to the day when Union bosses, under threat of strike, will demand the right to tell *what* we can make, *where* we can make it, *where* we can charge *you*—all with an eye on what labor can take out of the business, rather than on the value that goes into the product.

### 5. *This Threatens All Business*

If the Union can do this in the case of General Motors, it can do it to every business in this land of ours.

Is this just imagination? Union spokesmen have said, "The Union has stated time after time that this issue is bigger"

than just an ordinary wage argument, that it is bigger than the Corporation and bigger than the Union."

For Labor Unions to use the monopolistic power of their vast membership to extend the scope of wage negotiations to include more than wages, hours and working conditions is the first step toward handing the management of business over to the Union bosses.

We therefore reject the idea of a "look at the books" not because we have anything to hide but because *the idea itself* hides a threat to GM, to all business, and to you, the public.

GENERAL MOTORS

*"More and Better Things for  
More People"*

## BRITISH PROMOTE TWO TO RANK OF MAJOR

London — (ANP) — Two Negroes have been elevated to the rank of major in the British army.

Harold Moseley, eldest son of Harold Moseley, president of the League of Colored Peoples, who joined the forces in July, 1944, is serving with the Royal Army Medical corps. He was recently promoted to acting major.

## SOUTH'S RACE SEGREGATION SEEN TO LAST 5000 YEARS

Columbus, Ga.—A member of the Alabama Public Service Commission predicted Tuesday that the South's segregation laws would exist for thousands of years.

Gordon Persons, addressing the Kiwanis Club, said:

"A law segregating white and Negro passengers has been on the statute books in Alabama for 40 or 50 years—and if I know my South, it will probably be there 5000 more years."

He explained that one of the most recent actions of the Alabama commission was to enforce a legislative act requiring segregation of Negro and white passengers on trains entering the state.

### Lists Lone Exception

He said the Alabama commission has ruled that Negroes riding in day coaches shall be separated from whites by partitions or be placed in separate coaches.

In diners, he said, they shall be served either at different times or in curtained off sections, with the lone exception of a Negro nurse traveling with a small child.

Persons said that railroad companies had been requested to sell closed compartment tickets to Negro travelers whenever possible and that in any event when the Alabama state line is crossed the curtains in Pullman cars must be drawn.

## EINSTEIN FLAYS BIAS

New York—Prejudice against Negroes is "unworthy and even fatal," according to Albert Einstein, world-famous scientists. Writing in the magazine, *Pageant*, for January, under the title, "A Message to My Adopted Country," Professor Einstein says:

"There is, however, a somber point in the social outlook of Americans. Their sense of equality and human dignity is mainly limited to men of white skins. The more I feel an American, the more this situation pains me. I can escape the feeling of complicity in it only by speaking out.

"I believe that whoever tries to think things through honestly will soon recognize how unworthy and even fatal is the traditional bias against Negroes."

### **DR. DREW HONORED BY U. S., RUSSIA**

Philadelphia — (ANP) — Dr. Charles Drew, noted for his development of blood plasma and professor of medicine at Howard University, was elected a vice president of the American-Soviet Medical Society at its second annual meeting held Saturday at the Ritz-Carlton Hotel.

The only other Negro delegate at the one-day conference was Dr. J. Leonidas Leach of Flint, Mich., who represented the Michigan chapter of the society and who nominated Dr. Drew.

In addition to the business session, a scientific institute was held, at which the speakers were Prof. Vladimir V. Lebedenke, representative of the Russian Red Cross and the the Red Crescent in the United States; Dr. Wilder Penfield, Montreal Neurological Institute; Brig. Gen. I. S. Ravdin, professor of Research Surgery, Uni-

versity of Pennsylvania, who was for three years chief of an Army hospital in Burma-India; Dr. Michael B. Shimkin, U. S. Public Health Service and Dr. Kenneth E. Appel, clinical professor of psychiatry, University of Pennsylvania.

### **GOP OUT FOR NEGRO VOTERS**

#### **Brownell Declares He Favors Equal Rights**

The Republicans this week hung out the "Negroes Wanted" sign.

Chairman Herbert Brownell, Jr., head of the GOP national committee opened a two-day meeting at the Stevens Hotel by declaring his party was out to win Negroes and influence voters.

Brownell said that special emphasis would be placed on acquainting Negroes with the facts of Republican life and the GOP's belief in "equal opportunity" for the masses of non-white voters.

However, the party made no mention of a Fair Employment Practices committee in its detailed platform. Although the 1944 GOP plank called for establishment of an FEPC, the present Republican statement avoided the issue altogether.

"We believe," said Chairman Brownell, "that equality of opportunity should be available to all, regardless of creed, color or race or beginnings. Every individual should be afforded an opportunity to prosper according to his talents, his ability and his



diligence, subject only to a like right for his neighbor. We deplore the political tactics which have resulted in class consciousness and strife."

Brownell sparked the mid-west caucus which practically wrote the GOP platform to be followed in 1946 and 1948. Republican leaders appeared cheered over the chances of winning Negro voters now that Franklin D. Roosevelt is permanently absent.

Most active Negro in the GOP meet was perennial wheel-horse Perry W. Howard, national committeeman for Mississippi who resides in Washington, D. C. Howard, veteran Republican, was used as the party's authority on the color question.

#### *Simmons at Meet*

Second most active Negro at the GOP meet was orator Col. Roscoe Conklin Simmons, who said:

"The real issue is whether the Republican party believes in every man having the franchise no matter where he lives, whether they believe in his having the franchise in those states where the privileges of voting was taken away from Negroes merely because they were Republicans.

"Negroes are naturally Republicans. The party had its birth in creating their freedom. Negroes will rally to its support when it again espouses the great program of universal franchise and recognition of loyalty and support.

Other Negro leaders at the GOP meet included Commissioner William E. King, Red

Harris of New York and John Risher of Washington, D. C.

### **EX-TENANTS NOW OWN OWN FARMS IN GEORGIA**

Washington—(ANP) — One of every seven Negro full owners of farms in Georgia, and one of every ten in the states of Alabama, Florida, Georgia and South Carolina, are former tenants and share croppers who have attained ownership through the Farm Security administration program, E. S. Morgan, regional director, announced this week.

The 1940 census shows there were 8,604 "non-white" full owners of farms in Georgia. The FSA, since the beginning of the program on July 1, 1935, has aided 1,200 Negro borrowers in Georgia to attain the status of owners.

### **METROPOLITAN LIFE ADDS RACE DOCTORS**

#### **By Libby Clark**

Los Angeles—Breaking down hitherto racial barriers, the Los Angeles office of the Metropolitan Life Insurance Company has appointed Dr. P. Price Cobbs and Dr. Walter W. Davis, prominent Los Angeles' physicians, to its official examining staff. George M. Scott, director of the offices here and an employee of the firm for the past twenty years, was highly instrumental in the appointment of the race medics.

Scott, who is chairman of a Hollywood draft board, and

board of director member of the Community Chest, took over the local offices a year ago and shortly thereafter suggested to the head office the feasibility of appointing Negro doctors, nurses and agents, it was learned.

In a recent interview, he stated that since Negroes were a tremendous source of income of the company by their patronage, he felt it was only fair that they have equal representation in the company which for so many years denied them employment.

### *Scope Not Limited*

He stated the new physicians' duties are not limited to the examination of Negro applicants but of all applicants living in the districts to which they were assigned.

## **THREE NEGRO MEDICS ON RED CROSS HEALTH BOARD**

Washington — The appointment of two Negro physicians and a Negro nurse to an advisory Board on Health Services to coordinate activities of the American Red Cross in the health field has been announced by Basil O'Connor, national Red Cross chairman.

The two men are William Roderrick Brown, Jr., of Pittsburgh, Pa., and John W. Chenault of Tuskegee, Ala. The woman is Mrs. Marion B. Seymour, assistant director of nurses, Freedmen's hospital, Washington, D. C.

## **HONOR TOLEDO'S FIRST NEGRO COUNCILMAN**

Toledo, Ohio—James B. Simmons, Jr., first Negro councilman elected in Toledo, was honored this week at a victory rally held in Douglass Community Center here.

Perry B. Jackson, Cleveland municipal judge, stressed the good Simmons could do for his own race, commended the Negro citizens for their work in electing Simmons and urged them to "march forward, always keeping in mind the benefits you can accomplish for your race through co-operative effort."

## **19 PASS DETECTIVE TEST IN PHILADELPHIA**

Philadelphia—(A N P)—The possibility that the number of colored detectives on the local police force might be increased early in the New Year was seen here last week with the posting of the result of an examination for detectives held last Sept. 7.

There are presently approximately 700 detectives of whom about 10 are colored, holding the rank of detective first grade. The list shows that of the 9000 patrolmen who competed, 19 colored men qualified out of a total of 416.

## **INTOLERANCE CAUSES A STRIKE**

Report after report has come back from the front lines telling how whites and Negroes fight side by side and are associated



in military duties with no friction.

Many on the home front, both employers and workers, need to learn that their share in winning the war and their responsibility for making democracy function also call for interracial cooperation. Just now, St. Louis sees an example of failure to realize this necessity, in the strike of 900 workers at the roadway plant of the International Shoe Co., because five Negro women were hired by the company. The strikers, who belong to the CIO United Shoe Workers, defy their officers' orders in staging a walkout that will stop military production if it continues.

Here is racial prejudice disturbing the industrial peace, causing violation of the no-strike pledge and threatening to impede war production. The episode shows that a big task of education is still ahead. The union in this case has the responsibility for educating its rank and file to acceptance of government policies and CIO policies which are essentially democratic policies of fair play. There is also a responsibility on the schools, the churches, civic organization and all other agencies, public and private, for teaching the lesson that there is no place for racial hatred in a democracy.

## SEGREGATED TRAVELING CODE IS TIGHTENED IN ALABAMA

Montgomery, Ala.—(ANP) — White and Negro railroad pas-

sengers will be separated in Alabama in the future, either by drawn curtains or by separate coaches.

The Alabama Public Service Commission issued that order here Saturday, but said that it does not apply to members of the Armed Forces in uniform and traveling on official business. The APSC's order, resulting from an alleged probe from complaints of "non-segregation in Alabama," cited the State's jim-crow traveling code, which requires:

1. "Separate accommodations for white and Negro races either in different cars or by partitions.

2. "Conductors to assign each passenger to the car or division of the car designated for respective races."

The last point is not applicable to Negro or whites "entering this State upon railroads under contracts for their transportation made in another State where the laws to this do not prevail." The commission said that "such persons shall not be required to be moved, but partitions must be in place and curtains drawn at all times."

### Everything Separate

On day coaches, there will be separate cars for white and Negro passengers or at least one car on each train with separate compartments divided by "permanent" partitions. Separate toilet and washroom facilities must be provided for each race. Dining and club cars curtains which permit the dining room to be divided into separate compartments must be drawn before each meal and tables for



Negro passengers must be marked "reserved." On request, colored passengers may have meals served in the space they occupy in Pullmans or coaches without additional charge.

Other types, including Pullman, observation and club cars—"wherever possible," at least one car on each train shall provide rooms, roomettes, bedrooms, compartments or drawing rooms to be assigned to Negroes upon request if available.

### Hearing Dec. 17

Those asking berths or seat space shall be assigned to such enclosed accommodations, if available at regular rates.

If rooms or other closed accommodations are not available, Negroes can be given space, "in which case the partitions must be in place and curtains drawn at all times."

The commission directed that a copy of the order be posted "in a conspicuous place" in each car on every train.

A hearing will be held in Montgomery, December 17 for railroads desiring it," the APSC added.

### SATURDAY SERMONETTE

By Fev. J. A. MacCALLUM

### NATIONAL PENITENCE AND PRAYER

This is a great time in which to be alive, involving great responsibilities for all. Victory over Germany is one of the most significant events in history. It imposes upon every responsible citizen of our country the duty

of making the wisest appraisal of its meaning that none of its precious values shall be lost. Our ears must be attuned to hear the voices of our noble dead as they speak to us from out the silence of eternity. It should be our unfaltering resolve so to live that they shall have no reason to feel that they died in vain in their immolation for our liberation. We shall violate the most sacred of all trusts if we expend the freedom they bought for us with their blood in frivolous engagements of self-regarding aims.

Another consideration essential in assessing the present momentous situation is a contrite recognition of the ever present danger of self-righteousness which always denatures character. If we are spiritually honest and sensitive we must admit our sins and the sins of our country. We dare not place all the blame for the desolation and cruelties of the war which has just ended upon our enemies, however sub-human many of them are. Years ago, when men of evil genius were threatening to attack others, we denied the law of God and human brotherhood by refusing to go to the aid of the weak.

Therefore it is not with exultant but with subdued hearts that we should thank God for our victory, confessing our shortness of vision and hardness of heart, and with chastened minds, dedicating ourselves to good will toward men of every race and faith.



DR. J. H. LEWIS, A.M., D.D.

After a generation during which Payne Seminary has weathered many storms, a new and vital personality takes the helm, in the person of that most finely chiseled education personality, Dr. John H. Lewis, who was trained at Morris Brown, Yale and the University of Chicago. He valiantly sets himself to the huge task of a by no means impossible task of selling to African Methodism a One Hundred Fifty Thousand Dollars Building Fund for Payne Seminary.

Yes, Church, Payne Seminary is definitely on the upgrade; she now has a modern scholastic recording system; the students are flocking to her doors as never before; a fine Faculty has been accumulated. Bishops Ransom, Gregg, Sims, Wright, and Greene have pledged to raise the major portion of the \$150,000.00 to dress dear old Payne in new and representative material garments. Why just the other day Bishop Gregg had a planning conference with the intrepid Fourth District leaders to raise imperishable Payne \$35,000.00!

Bishop Reverdy Cassius Ransom has already prepared to lay \$10,000.00 on the sacred altars as an expression in the masterly leadership of far-seeing John H. Lewis, Dynamic Dean.

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